New Year's Day	of 1068 A.H. =	2 Ābān	30 Ilāhī
,,	of 1069 A.H. =	22 Mihr	31 ,,
,,	of 1070 A.H. =	11 ,,	32 ,,

AHMADĀBĀD, *January*, 1912. GEO. P. TAYLOR.

New Year's Day	of	981 A H	=25	Ardībihisht	18 Ilahi,
,,	of	982 A H	=15	,,	19 ,,
,,	of	983 A H	= 3	,,	20 ,,
,,	of	984 A H	=22	Farwardīn	21 ,,
,,	of	985 A H	=12	,,	22 ,,
,,	of	986 A H	= 5	Gāthā	22 ,,
,,	of	987 A H	=25	Isfandārmuz	23 ,,
,,	of	988 A H	=13	,,	24 ,,
,,	of	989 A H	= 2	,,	25 ,,
,,	of	990 A H	=22	Bahman	26 ,,
,,	of	991 A H	=11	,,	27 ,,
,,	of	992 A H	=30	Dī	28 ,,
,,	of	993 A H	=19	,,	29 ,,
,,	of	994 A H	= 9	,,	30 ,,
,,	of	995 A H	=27	Ādhar	31 ,,
,,	of	996 A H	=16	,,	32 ,,
,,	of	997 A H	= 5	,,	33 ,,
,,	of	998 A H	=25	Ābān	34 ,,
,,	of	999 A H	=15	,,	35 ,,
,,	of	1000 A H	= 4	,,	36 ,,
,,	of	1001 A H	=22	Mihr	37 ,,
,,	of	1002 A H	=11	,,	38 ,,
,,	of	1003 A H	= 1	,,	39 ,,
,,	of	1004 A H	=20	Shahrewar	40 ,,
,,	of	1005 A H	= 8	,,	41 ,,
,,	of	1006 A H	=27	Amardād	42 ,,
,,	of	1007 A H	=17	,,	43 ,,
,,	of	1008 A H	= 7	,,	44 ,,
,,	of	1009 A H	=26	Tīr	45 ,,
,,	of	1010 A H	=15	,,	46 ,,
,,	of	1011 A H	= 5	,,	47 ,,
,,	of	1012 A H	=24	Khūrdād	48 ,,
,,	of	1013 A H	=13	,,	49 ,,
,,	of	1014 A H	= 1	,,	50 ,,

Akbar died on 12 Jumādā II of 1014 A H, or 10 Ābān of 50 Ilahī

Though it seems impossible to glean from the histories of the reign of Shāh Jahān I a helpful list of synchronisms, still the Ilahī date—day and month and year—corresponding to each Hijrī New Year's Day of that reign can be readily determined One has only to bear in mind that each Ilahī year consists of 365 days, each ordinary Hijrī year of 354, and each Intercalary Hijrī year of 355 In Shāh Jahān's reign the following were the Intercalary years —

1038, 1041, 1044, 1046, 1049, 1052, 1055, 1057, 1060, 1063, 1066, and 1068

From the List of Synchronisms for Jahāngīr's reign we learn that

1 1 1037 A H = 27 vi 22 Ilahī
1 1 1038 A H = 27 vi 22 Ilahī + 354 days
= 27 vi 23 Ilahī – 11 days
= 16 vi 23 Ilahī of Jahāngīr,
or 16 vi 1 Ilahī of Shāh Jahān I

Hence 1 1 1039 A H = 16 vi 1 Ilahī + 355 days
= 16 vi 2 Ilahī – 10 days
= 6 vi 2 Ilahī

Hence 1 1 1040 A H = 6 vi 2 Ilahī + 354 days
= 6 vi 3 Ilahī – 11 days
= 25 v 3 Ilahī

Hence 1 1 1041 A H = 25 v 3 Ilahī + 354 days
= 25 v 4 Ilahī – 11 days
= 14 v 4 Ilahī
&c, &c, &c, &c

By this simple method we obtain the following results —

New Year's Day	of 1038 A H	= 16	Shahrēwar	1 Ilahī
,,	of 1039 A H	= 6	,,	2 ,,
,,	of 1040 A H	= 25	Amardād	3 ,,
,,	of 1041 A H	= 14	,,	4 ,,
,,	of 1042 A H	= 4	,	5 ,,
,,	of 1043 A H	= 23	Tīr	6 ,,
,,	of 1044 A H	= 12	,,	7 ,,
,,	of 1045 A H	= 2	,,	8 ,,
,,	of 1046 A H	= 21	Khūrdād	9 ,,
,,	of 1047 A H	= 11	,,	10 ,,
,,	of 1048 A H	= 30	Ardībihisht	11 ,,
,,	of 1049 A H	= 19	,,	12 ,,
,,	of 1050 A H	= 9	,,	13 ,,
,,	of 1051 A H	= 28	Farwardīn	14 ,,
,,	of 1052 A H	= 17	,	15 ,,
,,	of 1053 A H	= 7	,,	16 ,,
,,	of 1054 A H	= 1	Gāthā	16 ,,
,,	of 1055 A H	= 20	Isfandārmuz	17 ,,
,,	of 1056 A H	= 10	,,	18 ,,
,,	of 1057 A H	= 29	Bahman	19 ,,
,,	of 1058 A H	= 19	,,	20 ,,
,,	of 1059 H H	= 8	,,	21 ,,
,,	of 1060 A H	= 27	Dī	22 ,,
,,	of 1061 A H	= 17	,,	23 ,,
,,	of 1062 A H	= 6	,,	24 ,,
,,	of 1063 A H	= 25	Ādhar	25 ,,
,,	of 1064 A H	= 15	,,	26 ,,
,,	of 1065 A H	= 4	,,	27 ,,
,,	of 1066 A H	= 23	Ābān	28 ,,
,,	of 1067 A H	= 13	,,	29 ,,

TABLE II.—*For Ilahī Years*

Day of month	* Gāthā	Isfandārmuz XII	Bahman XI	Dī X	Ādhar IX	Ābān VIII	Mihr VII	Shahrewar VI	Amardād V	Tīr IV	Khūrdād III	Ardībihisht II	Farwardīn I	Day of month
30		6	36	66	96	126	156	186	216	246	276	306	336	30
29		7	37	67	97	127	157	187	217	247	277	307	337	29
28		8	38	68	98	128	158	188	218	248	278	308	338	28
27		9	39	69	99	129	159	189	219	249	279	309	339	27
26		10	40	70	100	130	160	190	220	250	280	310	340	26
25		11	41	71	101	131	161	191	221	251	281	311	341	25
24		12	42	72	102	132	162	192	222	252	282	312	342	24
23		13	43	73	103	133	163	193	223	253	283	313	343	23
22		14	44	74	104	134	164	194	224	254	284	314	344	22
21		15	45	75	105	135	165	195	225	255	285	315	345	21
20		16	46	76	106	136	166	196	226	256	286	316	346	20
19		17	47	77	107	137	167	197	227	257	287	317	347	19
18		18	48	78	108	138	168	198	228	258	288	318	348	18
17		19	49	79	109	139	169	199	229	259	289	319	349	17
16		20	50	80	110	140	170	200	230	260	290	320	350	16
15		21	51	81	111	141	171	201	231	261	291	321	351	15
14		22	52	82	112	142	172	202	232	262	292	322	352	14
13		23	53	83	113	143	173	203	233	263	293	323	353	13
12		24	54	84	114	144	174	204	234	264	294	324	354	12
11		25	55	85	115	145	175	205	235	265	295	325	355	11
10		26	56	86	116	146	176	206	236	266	296	326	356	10
9		27	57	87	117	147	177	207	237	267	297	327	357	9
8		28	58	88	118	148	178	208	238	268	298	328	358	8
7		29	59	89	119	149	179	209	239	269	299	329	359	7
6		30	60	90	120	150	180	210	240	270	300	330	360	6
5	1	31	61	91	121	151	181	211	241	271	301	331	361	5
4	2	32	62	92	122	152	182	212	242	272	302	332	362	4
3	3	33	63	93	123	153	183	213	243	273	303	333	363	3
2	4	34	64	94	124	154	184	214	244	274	304	334	364	2
1	5	35	65	95	125	155	185	215	245	275	305	335	365	1

* Each year of the Persian era of Yazdijard consists of 365 days, or of 12 months, each of 30 days, followed, at the end of the twelfth month, by 5 days, called Gāthās.

This Table shows the interval (in days) between New Year's Day and each day of the immediately preceding Ilahī year. For example, 29 Dī comes 67 days *before*, or 28 Mihr 158 days *before*, the first day of the next year.

A few examples will illustrate the process of determining the Ilahī date corresponding to New Year's Day of the Hijrī year

A 1 i 4 Ilahī = 14 xii 1017 A H (See I M C, p 357)
by Table I, = 1 i 1017 A H + 338 days
1 i 4 Ilahī—338 days = 1 i 1017 A H
by Table II, 28 i 3 Ilahī = 1 i 1017 A H
or the New Year's Day of 1017 A H fell on the 28th day of Farwardīn of Ilahī 3

B 1 i 10 Ilahī = 18 ii 1024 A H (See I M C, p 357),
by Table I, = 1 i 1024 A H + 47 days
1 i 10 Ilahī—47 days = 1 i 1024 A H
by Table II, 19 xi 9 Ilahī = 1 i 1024 A H

C 1 i 17 Ilahī = 9 v 1031 A H (See I M C, p 357),
by Table I, = 1 i 1031 A H + 126 days
by Table II, 30 viii 16 Ilahī = 1 i 1031 A H

D 1 i 21 Ilahī = 21 vi 1035 A H (See I M C, p 357),
by Table I, = 1 i 1035 A H + 168 days
by Table II, 18 vii 20 Ilahī = 1 i 1035 A H

From Abu'l Fazl's list, (corrected in Cunningham's 'Book of Indian Eras,'' page 225), of the Hijrī dates corresponding to the initial days of each of the Ilahī years of Akbar's reign, has been prepared the following converse list, showing the Ilahī synchronisms of all the New Year's Days from Hijrī 964 to 1015

Akbar ascended the throne on 2 Rabī' II 963, A H The next Nauroz, or New Year's Day, fell 25 days later, or on 27 Rabī' II 963 A H, and by Akbar's order this Nauroz was held to be the first day of the Ilahī era

New Year's Day	of 964 A H	= 30 Ābān	1 Ilah,
,,	of 965 A H	= 19 ,,	2 ,,
,,	of 966 A H	= 7 ,,	3 ,,
,,	of 967 A H	= 27 Mihr	4 ,,
,,	of 968 A H	= 16 ,,	5 ,,
,,	of 969 A H	= 5 ,,	6 ,,
,,	of 970 A H	= 24 Shahrēwar	7 ,,
,,	of 971 A H	= 13 ,,	8 ,,
,,	of 972 A H	= 2 ,,	9 ,,
,,	of 973 A H	= 22 Amardād	10 ,,
,,	of 974 A H	= 11 ,,	11 ,,
,,	of 975 A H	= 30 Tīr	12 ,,
,,	of 976 A H	= 19 ,,	13 ,,
,,	of 977 A H	= 9 ,,	14 ,,
,,	of 978 A H	= 27 Khūrdād	15 ,,
,,	of 979 A H	= 16 ,,	16 ,,
,,	of 980 A H	= 6 ,,	17 ,,

New Year's Day	of 1020	A H	= 1	Gāthā	5 Ilahī
,,	of 1021	,,	=20	Isfandārmuz	6 ,,
,,	of 1022	,,	=11	,,	7 ,,
,,	of 1023	,,	=28	Bahman	8 ,,
,,	of 1024	,,	=19	,,	9 ,,
,,	of 1025	,,	= 7	,,	10 ,,
,,	of 1026	,,	=26	Dī	11 ,,
,,	of 1027	,,	=15	,,	12 ,,
,,	of 1028	,,	= 4	,,	13 ,,
,,	of 1029	,,	=23	Ādhar	14 ,,
,,	of 1030	,,	=11	,,	15 ,,
,,	of 1031	,,	=30	Ābān	16 ,,
,,	of 1032	,,	=19	,,	17 ,,
,,	of 1033	,,	=10	,,	18 ,,
,,	of 1034	,,	=29	Mihr	19 ,,
,,	of 1035	,,	=18	,,	20 ,,
,,	of 1036	,,	= 7	,,	21 ,,
,,	of 1037	,,	=27	Shahrēwar	22 ,,

Jahāngīr died on 28 Safar of 1037 A H, or 24 Ābān of 22 Ilahī

A list of Hijrī synchronisms of the Ilahī New Year's Days of Jahāngīr's reign is given in the "Indian Museum Catalogue," III, p 357, from which the converse list, now supplied, may be easily deduced In making this conversion the two following Tables will be found useful for ready reference —

TABLE I —*For Hijri Years*

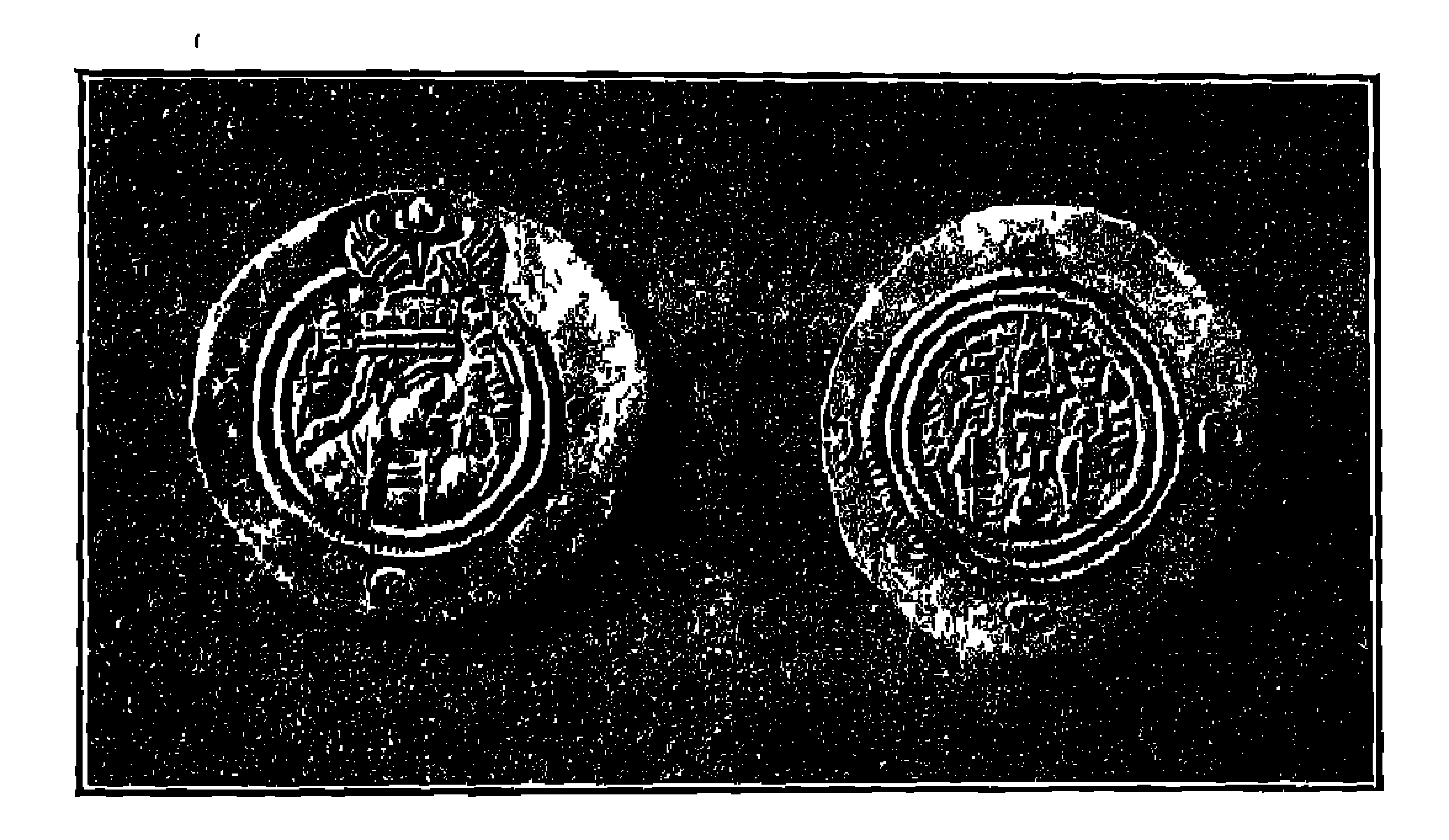
Day of month	Muharram i	Safar ii	Rabī' I iii	Rabī' II iv	Jumādā I v	Jumādā II vi	Rajab vii	Sha'bān viii	Ramaḍān ix	Shawwāl x	Dhu'l qa'da xi	Dhu'l hijja xii	Day of month
1		30	59	89	118	148	177	207	236	266	295	325	1
2	+1	31	60	90	119	149	178	208	237	267	296	326	2
3	2	32	61	91	120	150	179	209	238	268	297	327	3
4	3	33	62	92	121	151	180	210	239	269	298	328	4
5	4	34	63	93	122	152	181	211	240	270	299	329	5
6	5	35	64	94	123	153	182	212	241	271	300	330	6
7	6	36	65	95	124	154	183	213	242	272	301	331	7
8	7	37	66	96	125	155	184	214	243	273	302	332	8
9	8	38	67	97	126	156	185	215	244	274	303	333	9
10	9	39	68	98	127	157	186	216	245	275	304	334	10
11	10	40	69	99	128	158	187	217	246	276	305	335	11
12	11	41	70	100	129	159	188	218	247	277	306	336	12
13	12	42	71	101	130	160	189	219	248	278	307	337	13
14	13	43	72	102	131	161	190	220	249	279	308	338	14
15	14	44	73	103	132	162	191	221	250	280	309	339	15
16	15	45	74	104	133	163	192	222	251	281	310	340	16
17	16	46	75	105	134	164	193	223	252	282	311	341	17
18	17	47	76	106	135	165	194	224	253	283	312	342	18
19	18	48	77	107	136	166	195	225	254	284	313	343	19
20	19	49	78	108	137	167	196	226	255	285	314	344	20
21	20	50	79	109	138	168	197	227	256	286	315	345	21
22	21	51	80	110	139	169	198	228	257	287	316	346	22
23	22	52	81	111	140	170	199	229	258	288	317	347	23
24	23	53	82	112	141	171	200	230	259	289	318	348	24
25	24	54	83	113	142	172	201	231	260	290	319	349	25
26	25	55	84	114	143	173	202	232	261	291	320	350	26
27	26	56	85	115	144	174	203	233	262	292	321	351	27
28	27	57	86	116	145	175	204	234	263	293	322	352	28
29	28	58	87	117	146	176	205	235	264	294	323	353	29
30	29		88		147		206		265		324	*354	30

* It is only in the Intercalary Year that *Dhu'l hijja* (xii) contains 30 days

This Table shows the interval (in days) between New Year's Day and each subsequent day of the Hijrī year For example, 19 Safar comes 48 days *after*, or 24 Shawwāl 289 days *after*, the first day of that same year

Description of the Dirham

Metal Silver
Mint Rám
Date Regnal year احد
Weight 61 5 grains
Diameter 1 25 inch



Obverse —Bust of Queen to *right* within two dotted circles with a crown—similar to that of her father Khusrau II, but slightly varied—surmounted with wings Between and above the wings a crescent bearing a small globe Outside the circles at the extreme right and left and bottom a crescent with enclosed star Jewels encircling the crown, and others interwoven with long curls reaching to the breasts A necklace of two strands Below the right wing of the crown a star, and below the left wing a crescent with a star in its bosom

Legend —To left behind the back of bust (reading from right to left) *Pahlavi characters* = افزودن increase'

To right, in front of face, *Pahlavi characters* = بورانی = Burani

Reverse —Within three dotted circles an Atish dān, Fire receptacle—by European writers commonly called a Fire altar - with flames ascending, and at base two steps, on either side guardian mobeds (Parsee priests), facing front, and each holding in his two hands a long sword, point downwards To right of flames a crescent, and to left a star

Legend —To left, reading from inside, *Pahlavi characters* = احدی, 'first' regnal year)

To right, reading from outside, *Pahlavi characters* = رام, Rám (the mint town)

For the reading اهدي compare the reverse of the coin of Khusrau I (Naushirwán), given in Dorn's Collection de Monnaies Sassanides," Pl XXII, fig 1, also for the reading رام see the Reverse of another coin of that same King in Dorn Pl XXIV, fig 38

When deciphering this dirham, I was under the impression that none of Puran-dukht's coins had as yet been published but in a book-catalogue received from Paris in April last there is an entry, "Monnaies de la reine Sassanide Borán ou Paurandokht" by M Ed Drouin, 1893 This monograph I have not yet seen

BOMBAY FRAMJEE JAMASJEE THANAWALLA
1911

P S—After I had completed the above article my kind friend Mr Cawasjee Eduljee Kotwall placed in my hands a copy, recently sent him from Paris, of the late M Drouin's monograph above mentioned It contains a description of four of that Queen's dirhams of the regnal year 1 (mint not stated), and one dirham of each of the regnal years 2 and 3 Both of these latter coins are from Yezd Mint, whereas the dirham described by me issued from the Mint at Rām M Drouin held that the Queen Púrándokht (or as he preferred to read the name Borándokht) reigned from May 630 till October 631

Ahdi, can be read as *Aioki* *Aioki* is preferable to *Ahdi*

BOMBAY F J TH
1911

100 ILAHĪ SYNCHRONISMS OF SOME HIJRĪ NEW YEAR'S DAYS

The following list, giving the Ilahī date corresponding to the initial day of each Hijrī year from 1015 to 1037, may prove of service in the study of the coins of Jahāngīr's reign

Jahāngīr ascended the throne on 20 Jumādā II of 1014 A H, or 18 Ābān of 50 Ilahī

New Year's Day	of 1015 A H	= 20	Ardībihisht	1	Ilahī
,,	of 1016 ,,	= 10	,,	2	,,
,,	of 1017 ,,	= 28	Farwardin	3	,,
,,	of 1018 ,,	= 18	,,	4	,,
,,	of 1019 ,,	= 7	,,	5	,,

3 Metal, Gold
Weight, 170 5 grns
Size, 8 inch
Date, (10) 77 x
Mint, Jūnagarh

4 Metal, Gold
Weight, 170 grns and 169 grns
Size, 8 inch
Date, 1098 31 and 1114 46
Mint, Zafarābād

Rupees of Aurangzéb are known of all the above mints, and muhars of Ahsanābād, 'Alamgīrpūr and Zafarābād were found by Mr Whitehead in the Bahāwalpūr treasury (N S XI) The legends call for no remarks

Shāh 'Ālam I

Metal, Silver
Weight, 174 grns
Size, 9 inch
Date, 1122 4
Mint, Nārnōl

Obverse	*Reverse*
غازی	مانوس
بادشاه	میمنت
عالم بهادر	۴
شاه	سنه جلوس
سکه ۱۱۲۲	ضرب
	نارنول

For a second specimen see the Catalogue of Mr C T Rodgers's Mughal Coins in the Lahore Museum, p 199, No 15

Farrukhsiyar

Metal, Gold
Weight, 168 grns
Size, 1 inch
Date, (11) 27 5
Mint, Purbandar

This coin is no 893, pl xxii, of the British Museum Catalogue where it is doubtfully attributed to Barelī At this period, however, بریلی is never placed as on this coin but written

بلے
ضرب ر, and there can be little doubt that this adds another to the few coins known of Purbandar Dr G P Taylor has a rupee of Farrukhsiyar of this mint (Num Suppl No IV, 27, and Catalogue of the Indian Museum, vol iii, p lxxiii

Ahmad Shāh

Metal, Gold
Weight, 168 8 grns
Size, 8 inch
Date, 1164 4
Mint, Lāhor

Rupees of this mint of Ahmad are not uncommon For notice of the muhar see Num Suppl xi, 69

'Ālamgīr II

Metal, Gold
Weight, 167 9 grns
Size, 75 inch
Date, 1171 5
Mint, Jaipūr (Sawāī)

There is another muhar of this mint of the year 6 in the Indian Museum Catalogue, no 2183

J ALLAN,
British Museum

99 A SILVER DIRHAM OF THE SASSANIAN QUEEN PÚRÁN-DUKHT

Mr Maneckjee Rustomjee Sethna of Bombay has kindly supplied a photograph, and has also given me permission to publish a description of a rare dirham obtained by him so recently as last January (1911) in the local bazár When at his request I set to classifying his Sassanian coins, I thought at first this dirham should be attributed to Shírín, the Queen Consort of Khusrau II (Parvíz), but further examination revealed the name Búrání, written in Old Pahlaví characters Evidently then the coin must be assigned to that Púrán-dukht who in her own right reigned over Persia for some sixteen months of the years A D 630 and 631 Superintending, like the kings before her, the various departments of the State, she gave proof of high ability to manage imperial affairs In the exercise of her royal powers she was not duly capable but just, and was also generous in rewarding her councillors and provincial Governors for the services they rendered

between it and the following piece, which is of the usual Bengal fabric, suggests that the dies may have been engraved at the Dehlī mint, when Muhammad, amid many other tokens of his esteem for Bahādur Shah, whom he had just restored, agreed that their names should appear together on the coins

V Æ 165 5 size 1 Pl XVI

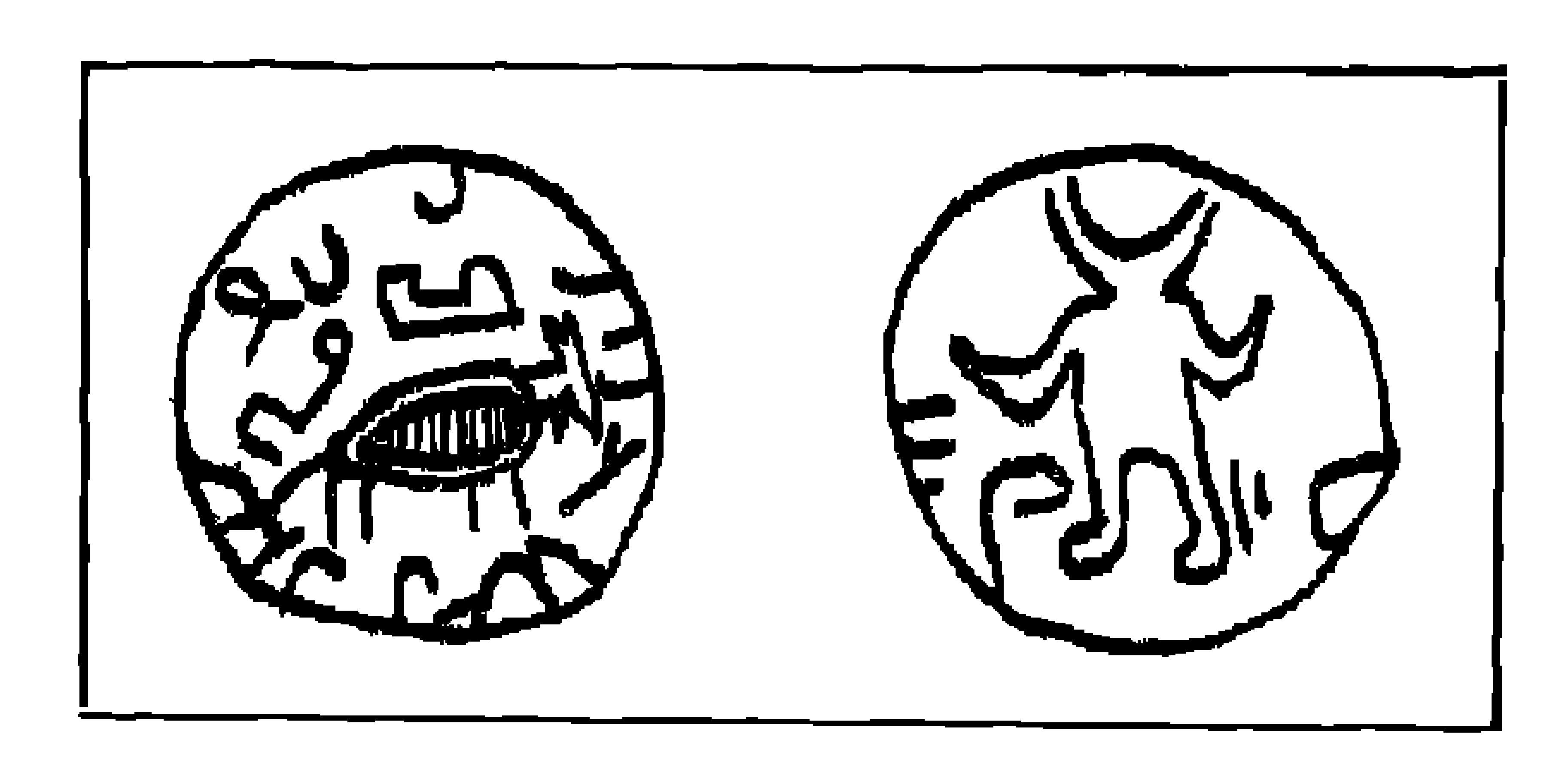
Obverse in square in circle as preceding coin
Reverse in double square as preceding coin
No trace of marginal legend on either side

This coin bears no remaining trace of mint or date but must have been struck before 730 when Bahādur reverted to a coinage which showed his independence as the coins of that year of Ghiyāspūr show Both the above pieces formerly belonged to General Cunningham

J ALLAN,
British Museum

97 On an unpublished Mediaeval Coin

The coin described below came from a find made four years ago near Rūpar in the Ambāla District of the Panjāb It appears that the actual finders persuaded an acquaintance that the find was a valuable one, and sold the original hoard to him as the result of their representation When the purchaser discovered that the coins were in reality of debased metal, and that he could get little or nothing for them in the bāzār, he instituted a criminal case against the finders in the Court of the Subdivisional Officer, Rūpar Some time subsequently my friend the Subdivisional Officer happened to mention the case to me, and I was able to obtain a number of the coins, which included twenty-one specimens of a type of mediaeval currency as yet to the best of my knowledge unpublished



Metal —Mixed, probably containing traces of gold

Weight	190 grains
Size	75 inches

Obverse —Figure apparently facing

Reverse —Representation of a quadruped standing to right, round it inscription and symbols

This coin I think represents the last stage in degradation of the original Greek design The obverse shows a human figure copied from the Kushān coins, which though even still more crude, resembles the figures on the copper coins ascribed by Mr Vincent Smith to the Kings of Kalinga of the fourth or fifth century after Christ—see Vol I of the Catalogue of the Coins in the Indian Museum, Calcutta, Plate XIV, 14 The reverse design is that of some animal which I cannot identify The massive body and rope like tail point to the elephant, but this supposition is negatived by the thin neck, small head, long upstanding ears, and the equally rope like legs The animal is strangely like what would be delineated by a modern child in its first attempts to draw

The coin is die struck The above illustration is the result of a mutual comparison of all twenty one specimens, and is somewhat larger than the coin itself I do not know the language of the inscription, but it is possible that the two central markings ⊓_O and ⊏⊐ are symbols or monograms

These coins were accompanied by two or three copper coins of the white Hun chiefs Toramāna and Mihirakula of types I M Cat, Vol I, Plate XXV, 4 and 5, which fixes their probable date at approximately A D 500

DALHOUSIE R B WHITEHEAD, I C S.
1911

98 SOME RARE MUGHAL COINS

Since the publication of the Catalogue of Coins of the Moghul Emperors, the British Museum has acquired a fair number of coins of this series, of which the following appear to be worth notice —

Aurangzeb

1 Metal, Gold
Weight, 168 2 grns
Size, 85 inch
Date, 1112 45
Mint, Ahsanābād

2 Metal, Gold.
Weight, 109 6 grns
Size, 8 inch
Date, 1077 10
Mint, 'Ālamgīrpūr

(1) شمس الدنيا والدين ابو نصر مظفر شاه السلطان as on the gold coin and I M No 17519 [1]

(2) Similar, the only difference being in the form of writing the name Muzaffar, which is written in the usual form, see No 16151 I M [2]

(3) شمس الدنيا والدين ابو المظفر مظفر شاه السلطان as on I M No 16158 [3]

RĀKHAL DĀS BANERJI,
Indian Museum, Calcutta

96 SOME RARE COINS OF THE PATHĀN SULTĀNS OF DEHLI

The following coins, which have been acquired by the British Museum since the publication of the *Catalogue of Coins of the Sultāns of Dehlī*, in 1885, appear to be unpublished —

I Muhammad bin Sām

Æ (base) wt 49 5 size 55
No mint, year 59 x

Obverse

الله
لا اله الا
محمد
رسول الله

Around between two concentric circles, فى شهور تسعين وخمس مائة

Reverse

السلطان المعظم
معز الدنيا و الد
ين ابو المظفر
محمد بن سام

Pl XVI

There is no mint on this coin, but its Ghorid fabric shows that it was probably struck at Ghazni It is quite a new type for Muhammad bin Sam, and as the name of Ghiyasu d dīn al-Ghorī does not appear it was probably struck in 599 A H The coin was acquired in Bannū by Dr T L Pennell and presented by him to the Museum

II Qutbu-d-dīn Mubārak

AV wt 55 7 size 6 square
No mint or date

[1] H N Wright, I M Cat, Vol II, part ii, p 171.
[2] *Ibid*, p 172 [3] *Ibid*, p 171

Obverse	Reverse
خليفة رب العالمين	مبارک شاه
قطب الدنيا و الدين	السلطان بن
ابو المظفر	السلطان

Pl XVI

This remarkable coin appears to be the third of a gold tanka which would be quite a new denomination For the obverse legend cf I M C, Vol II, p 45, No 253, and for the reverse No 263, but I am unaware of any other coin which combines these legends The coin is evidently undated, and was formerly in the collection of the late Dr Leitner

III Ghiyāsu-d dīn Tughlaq I and Nāsiru-d dīn Ibrāhīm Shāh, Governor of Bengal, 723-725, *A H*

R wt 168 6 size 1 15

Pl XVI

Obverse	Reverse
السلطان الاعظم	السلطان المعظم
غياث الدنيا والدين	ناصر الدنيا و الدين
ابو المظفر تغلق شاه	ابو المظفر ابراهيم شاه
السلطان	السلطان بن السلطان

both inscriptions enclosed in a double square

There is unfortunately no trace of a marginal legend on either side, but the coin may be attributed to Lakhnauti, as the fabric is distinctly that of Bengal It was most probably struck during Tughlaq's visit to Bengal, when "the ruler of Lakhnauti, Sultān Nāsiru d-dīn, came forth with great respect to pay homage to the Sultān" (*Tārikh i Firoz Shāhī*, Elliot Dawson III, p 234) This specimen came from the Sonpat hoard, and was purchased by the British Museum from the Panjab Archæological Survey in 1889

IV Muhammad III bin Tughlaq and Ghiyāsu-d dīn Bahādur, Governor of Bengal (restored), 725-731 *A H*

AV wt 165 size 9
Sunārgāon, 728 A H

Pl XVI

Obverse and reverse legends exactly as on the silver coin of the same mint and date described by Thomas in his *Chronicles*, p 215, no 186 This coin is of remarkably neat workmanship, closely resembling the contemporary gold coins of Muhammad III struck in Delhi The contrast in fabric

51. NUMISMATIC SUPPLEMENT No XVI

Note —The numeration of the article below is continued from p. 691 of the "Journal and Proceedings" for 1910.

95 Gold Coins of Shamsu-d-din Muzaffar Shāh, of Bengal

In 1873 Sir E C Bayley published a drawing of a gold coin of this king [1] But at that time he could not read the mint and date and consequently was obliged to discuss the question of its assignation at length These were correctly read by S L Poole in his catalogue [2] The same scholar also published the full name of the king correctly for the first time Bayley's coin remained an unique specimen for a very long time, and seems to be the only gold coin of Muzaffar Shāh recorded up to date Recently I came across two gold coins of this prince in Bengal The first coin belongs to Bābū Debī Prasād Mārwārī, of Bhāgalpūr, and was sent to me for examination with the major part of his collection It is almost a duplicate of Bayley's coin —

Obverse	*Reverse*
In ornamental double circle, the Kalima and خزانه ٨٩٦	In ornamental double circle,
	الدنيا
In ornamented circle containing the smaller circle, the names of the four Companions	شمس
	والدين ابوالنصر
	مظفر شاه السلطان
	خلد الله ملكه
	(و) سلطانه

The coin was purchased by the owner at Bhāgalpūr The second coin was found in the ruins of Gaur, and is at present in the possession of Bābū Krishna Lāl Chaudhurī, Zemīndār of Maldah This coin is an exact duplicate of Bābū Debī Prasād's coin, but is in a far better state of preservation

It should be noted that the name of Muzaffar Shāh differs on different coins —

[1] J A S B (Old series), Vol XLII, pp 312-313

[2] Catalogue of Indian coins in the British Museum, Muhammadan States, p 43, note

It was in this building that Bahr-ul-'Ulūm was born. He was educated by his father. At the age of seventeen, he received from his father a *sanad* of competency. Six months after this his father died, and, as Bahr-ul-'Ulūm was unworthy to succeed him, his cousin Mullā Kamāl-ud Dīn was installed as professor. However, Bahr-ul-'Ulūm, with the help of his cousin, engaged himself in acquiring knowledge. When he became proficient he took the seat of his father, which his cousin vacated. He began to deliver lectures and compose books, chiefly on philosophical subjects. Unfortunately, an event happened which forced him to quit Lucknow. He wrote a controversial discourse, which created bad blood between the Shī'ās and Sunnīs. The ruler of Oudh, Shujā'-ud-Dawlah, thereupon ordered his expulsion, and he consequently went to Shāh Jahānpūr. 'Abd Ullāh Khān was then its Nawab. He was received by the Nawab with great honour and dwelt in his city for some time. But he had to quit this place also, for there arose an internal feud in the district, and 'Abd Ullāh was murdered in A.H. 1173 (A.D. 1759). He next proceeded to the Rāmpūr State where the Nawab Fayz Ullāh Khān welcomed him. For nearly five years he remained there, but the rush of students to him was so great that the Nawab was unable to meet their demands. Bahr-ul-Ulūm, being dissatisfied with the Nawab, left the place.

At this juncture Munshī Sadr-ud-Dīn of Burdwān, in Bengal, wrote a letter to Bahr-ul-Ulūm from Bohar, expressing the hope that he would honour the Madrasah in Bohar. Bahr-ul-'Ulūm accepted the offer and went to Bohar. However, owing to the machinations of some designing persons, a rupture took place between the two, and Bahr-ul-'Ulūm proceeded to Madras. Here he was welcomed by Nawab Wālā Jāh. He passed the remainder of his life in Madras, being held in great honour and respect. In Madras he is known as *Malik-ul-'Ulama*, a fact little known to the people of Northern India. In Bengal and the United Provinces he is called *Bahr-ul-'Ulūm*, a name not known to scholars in Southern India. He died on the 12th Rajab, A.H. 1225, A.D. 1810. Of his many writings the following may be quoted:—

(1) Arkān Arba'a—A work on Muhammadan law, published in Calcutta.

(2) Fawā'ih-ur Rahamūt—A commentary on the work of

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foreigners to trade in India for a fixed period. When the period expired, the traders had to return to their native countries, and their immovable property reverted to the Crown. On this principle, a French merchant came to Lucknow and there built a house of business called *Firangī Maḥall*. When his period expired he left, and the property was taken possession of by Government. Although this was situated in *Mahalla Chirāgh Bāgh*, it is known by the name of *Firangī Mahall*, a fact clearly shown in the *Firmān* of Aurangzeb.

Muhibb Ullāh al-Bihāri, on the principles of jurisprudence, entitled Musallam-us-ṣubūt, lithographed, Lucknow 1878

(3) Futūhāt ul-Ma'nawī Sharh il-Masnawi—A Persian commentary on the well-known work of Jalāl-ud-Dīn Muhammad-ur-Rūmī, lithographed, Lucknow 1873

(4) Hāshiya'ala Mīr Zāhid—A super commentary to Mīr Zāhid's commentary on Kuṭb ud Dīn-ir-Rāzī's treatise on logic, entitled ar-Risāla fit tasauwar wat tasdiq, lithographed, Delhi 1875

(5) Hāshiya'ala Mīr Zahid'ala Mullā Jalāl—A super commentary to Jalāl ud-Dīn Dawwānī's commentary of Sa'd-ud Dīn-it Taftāzānī's Tahdhīb il Manṭiq wa'l Kalām, a treatise on logic, lithographed, Lucknow 1872

(6) Hāshiya'alā Mīr Zāhid'ala Sharh-il-Mawāqif—A glossary to the super commentary of Mīr Zāhid on al-Jurjānī's commentary on Azud ud Dīn al-Ījī's treatise on scholastic theology, entitled Kitāb ul Mawāqif, lithographed, Lucknow 1876

(7) Hāshiya-alas Sadra—A super-commentary on the commentary of Muhammad bin Ibrāhīm Sadr ud Dīn ish Shīrāzī on al-Abharī's treatise in philosophy, entitled Hidāyat ul Hikmat, lithographed, Lucknow 1846

(8) Hidayat-us-Sarf—A Persian treatise on the conjugation of the regular verb in Arabic

(9) Risāla i Tawhīd—A Persian treatise on Ethics

(10) Sharh ul Fiqh il-Akbar—A commentary on the well-known work al-Fiqh il Akbar, a treatise on scholastic theology and which is commonly ascribed to Imān Abū Hanīfa (d A H 150, A D 767)

(11) Sharh-us Sullam—A commentary on Muhib Ullāh's treatise in logic, entitled Sullam-ul-'Ulūm, lithographed, Delhi 1891

(12) Takmila Sharh-it-Tahrīr—Supplement to the commentary of his father on Ibn Humām's work on the principle of jurisprudence, entitled at-Tahrīr fī Usul-id-Dīn

(13) Tanvīr-ul Absār Sharh-il-Manār—A Persian commentary on 'Abdullah bin Ahmad Nasafī's work entitled al-Manār on the principle of jurisprudence, lithographed, Lucknow 1877

50. The Life and Works of Bahr-ul-'Ulūm

By MAWLAVI M HIDAYAT HUSAIN,
Lecturer, Presidency College

India has produced many 'Ulamās in no way inferior to Quṭb-ud-Dīn Shīrāzī,[1] Sa'd-ud-Dīn,[2] Taftāzānī, Sayyid Sharīf Jurjānī,[3] Muhaqqiq[4] Dawwānī, etc, but few persons are even acquainted with their names, since Indian authors chiefly devoted their attention to philosophical subjects Biography found no place in their writings, hence there are no accounts of the life and doings of the eminent 'Ulamās The Islamic banner of sovereignty floated in India for six hundred years During that period many learned men flourished but Bahr-ul-Ulūm[5] surpassed most His real name was Abu,l Ayyāsh Muhammad 'Abd-ul-'Alī bin Niẓām-ud-Dīn Sahālī He was born in A H 1144 (A D 1731) at Lucknow His ancestors' native land was Hirāt, but his great grandfather came to Lucknow and settled in a adjoining village called Sahāl

In Sahāl there were two families of 'Ulamās, one *Usmānī*, who claimed their descent from 'Usmān the third Khalīfa, and the other *Ansārī*, who claimed descent from Abū Ayyūb Ansārī The head of the latter was the famous Mullā Quṭb-ud-Dīn, a spiritual leader Great enmity existed between the two families At length the Usmānīs surrounded the house of Mullā Quṭb-ud-Dīn and put him to death The Mullā had four sons, viz Mullā Muhammad Asad, Mullā Muhammad Sa'id, Mullā Nizām ud Dīn and Mullā Muhammad Riẓa Mullā Muhammad Asad was at that time in the Deccan with Aurangzeb Mullā Muhammad Sa'īd went to the Deccan to seek justice at the hands of Aurangzeb, for the murder of his father As his elder brother was a courtier, he easily obtained admission to the presence of the Emperor and detailed what had happened Aurangzeb issued certain orders relative to the murderers of the Mullā, and despatched a *firmān* to the Governor of Oudh to make over the *Firangī*[6] *Mahal* to the family of the Mullā.

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[1] He died A H 710, A D 1312, *vide* Brockelmann's Geschichte der arabischen Literatur, vol ii, p 211

[2] He died A H 791, A D 1389, *vide* the same, vol ii, p 215

[3] He died A H 816, A D 1413, *vide* the same, vol ii, p 216

[4] He died A H 907, A D 1501, *vide* the same, vol ii, p 217

[5] The following books have been consulted in writing the life of this learned author Journal of an-Nadwa, April and June 1907, Abjad-ul-'Ulūm, p 927, Hadā'iq-ul-Hanafīya, p 467, Asar-ul-Uwal, p 24, Ahwāl-i-'Ulamā-i-Firangī Mahal, p 64, Moufīd ul-Mufti, p 135, and the Encyclopaedia of Islam, p 584

[6] During the time of the Emperor Akbar it was the practice to allow

عـــــاری　　برسالة نواب قدسي القاب اوباوۂ بوستان

۱۶۸۰　　خلافت کرنمرۂ سحرۂ رفعت چراغ دودمان ابهت فروغ

رب شــاه بهــادر　　خاندان شوکت غرۂ ناصرۂ دولت و اقبال طرۂ ناصیه

ســــگ　　حشمت و اجلال گرامي نسب سمی المکان الممدوح

بهادر ابن محمد اور　　باللســان العدد و الحجر شاهزادۂ نامدار کامگار والا تبــار

محمــــد　　محمد سلطان بهادر *

سلطان

ROUGH TRANSLATION OF AURANG JEB'S FIRMAN

Let Abu'l Hasan worthy of favour and countenance trust to our royal bounty and let him know that, since in accordance with our innate kindness of disposition and natural benevolence the whole of our untiring energy and all our upright intentions are engaged in promoting the public welfare and bettering the condition of all classes high and low, therefore in accordance with our holy law we have decided that the ancient temples shall not be overthrown but that new ones shall not be built In these days of our justice, information has reached our noble and most holy court that certain persons actuated by rancour and spite have harassed the Hindus resident in the town of Benares and a few other places in that neighbourhood, and also certain Brahmins, keepers of the temples, in whose charge those ancient temples are, and that they further desire to remove these Brahmins from their ancient office (and this intention of theirs causes distress to that community), therefore our Royal Command is that after the arrival of our lustrous order you should direct that in future no person shall in unlawful ways interfere or disturb the Brahmins and the other Hindus resident in those places, so that they may as before remain in their occupation and continue with peace of mind to offer up prayers for the continuance of our God given Empire that is destined to last to all time Consider this an urgent matter Dated 15th of Jumāda 's Sāniya A H 1064 (= A D 1653 or 4)

49. Note on a Shī'a Imprecation

By Lieut.-Colonel D. C. Phillott, F.A.S.B., *Secretary, Board of Examiners*

The following curse is a species of religious exercise amongst Indian and Persian Shī'as. It is specially repeated on the 9th of *Rabī'u 'l-Awwal*, the day on which 'Umar was martyred. It is too a belief amongst the ignorant that if the curse be repeated a hundred times on the rosary, any difficulty they are in will be removed.

لعن الله عمر ثم أبابكر ثم عمر ثم عمر ثم عمر

or

أللهم العن عمر ثم أبابكرٍ و عمر ثم عثمان و عمر ثم عمر ثم عمر ثم عمر

"God curse 'Umai, then Abu Bakr, then 'Umar, then 'Umar, then 'Umar", *or* "O God, curse 'Umar, then Abu Bakr and 'Usman, then 'Umar, then 'Umar, then 'Umar."

When a small boy in a village school in Persia wishes to leave the room for the purposes of nature, he will hold up his little finger and say لعن الله عمر *la'n 'llah 'Umar*, "God curse 'Umar" (or its Persian equivalent).[1] If, however, he wishes to drink water he will say سلم الله علی الحسین *Salamᵃ 'llah 'ala al-Husayn* "may God send his peace to Husayn." This custom has now nearly died out. Instead, *pīsh-i Ussā mī-ravam* "I want to go and see the Master" is used. (*Ussā* is a corruption of *Ustād*, a term applied to 'Umar as being the cause of all the dissensions amongst the Muslims.) For the former, too, a boy lifts up his fore-finger and middle finger and says *adab*, for the latter he holds up his fore-finger only and says *ashrab*, Ar. "I drink."

The Persians show their hatred of the three Khalifahs mentioned, by writing their names on the walls of latrines or on the soles of their shoes; this custom is referred to in the "Arabian Nights": *vide* the story of 'Ala-Ed-Deen Abu-sh-shamat, Chap. XI, Vol. II, of Lane's translation.

D. C. P.

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[1] *Vide* Haji Baba of Ispahan, Chap. LIX.

ghatia pujári, to whose stall bathers in the river resort for various religious observances, and for purchasing various appurtenances of worship Some Guzrati Bunniah women, he had complained, used to go to the place where he used to sit, and in accordance with a curious custom they followed they would frequently set up a wailing and weeping there Mangal complained that no one would frequent his *ghat* to bathe if they were allowed to continue their practice of weeping there in that way There was thus a dispute between Mangal and the *Bunniahs* I asked him to show his documents, if he had any, to prove that he had his alleged right to the portion or space of the *ghát* that he occupied He and his servant, one Bábu Nandan, produced several papers before me, and I found this *firman* among them It has since then been all along in his possession '

Such being the occasion when this precious deed was found, as narrated by the Khan Bahadur, I felt convinced of its authenticity, and examined the document carefully and noticed that it was a slightly yellowish piece of old paper with a piece of thin linen pasted at the back leaving bare only a small portion, 4½″ inches by 4″ inches, containing writings and Sultan Muhammad's seal 1½″ inches in diameter It is in an excellent state of preservation and the handwriting is very distinct and legible and the letters bold and large The whole is written in deep black ink, excepting a small portion at the top 3″ inches by 2¼″ inches written in red in an ornate style enclosed within some lines in the form of an oblong in the middle at the top of the first page and to the left of the seal of Aurangzeb The document measures 2 feet 10½″ inches by 1 foot 5½″ inches On the next page appears in smaller letters the note of despatch through Prince Sultan Muhammad Bahadur with his seal on the right This seal has some numerals looking like some dates but are not very legible

From the papers contributed by Prof Jadunath Sarkar in the Journal of the Asiatic Society of Bengal, Vol II, No 6 (New Series), 1906, pp 223—267, with copies of two other *firmans* of Emperor Aurangzeb, in respect to certain Revenue Regulations and fiscal measures and certain rules for the guidance of Shaista Khan in connection with the Government of Bengal, it would appear that this monarch was after all not exactly what he had been represented to be, and that he was rather solicitous for ensuring peace and security to his subjects

With a view that further researches may be made in respect to this matter by antiquarian experts, I append herewith a copy of the *firman* (and a translation of it in English, for which I am indebted to Shamsul Ulamah Maulvi Kamaluddin Ahmad, and Maulvi Abdul Latif)

بسم الله الرحمن الرحیم

منشور لامع النور اورنگ شاه بهادر غازی

محمد اورنگ زیب شاه
بهادر غازی ابن
صاحب قران ثانی

لایق العنایة والمرحمة ابو الحسن بالطاف شاهانه امیدوار بوده بداند
که چون بمقتضای مراحم ذاتی و مکارم جبلی همگی همت والا نهمت و تمامی
نیت حق طویت ما در رفاهیت جمهور انام و انتظام احوال طبقات خواص و عوام
مصروفست - و از روی شرع شریف و ملت منیف مقرر چنین است که دیرهای
دیرین بر انداخته نشود و بتکدها تازه بنا نیابد - و درین ایام معدلت انتظام
بعرض اشرف اقدس ارفع اعلی رسید که بعض مردم از راه عنف و تعدی بهنود
سکنهٔ قصبهٔ بنارس و برخی امکنهٔ دیگر که نواحی آن واقعست و جماعهٔ
برهمنان سدنهٔ آنمحال که سدانت بتخانهای قدیم آنجا بآنها تعلق دارد مزاحم
و متعرض میشوند و میخواهند که ایشانرا از سدانت آن که از مدت مدید بایشان
متعلق است باز دارند و این معنی باعث پریشانی و تفرقهٔ حال این گروه میگردد
لهذا حکم والا صادر میشود که بعد از ورود این منشور لامع النور مقرر کنند که
من بعد احدی بوجوه بیحساب تعرض و تشویش باحوال برهمنان و دیگر هنود
متوطنهٔ آنمحال نرساند تا آنها بدستور ایام پیشین بجا و مقام خود بوده
بجمعیت خاطر بدعای بقای دولت (خدا) داد ابد مدت ازل بنیاد قیام نمایند -
درین باب تاکید دانند * بتاریخ ۱۵ شهر جمادی الثانیه سنه ۱۰۶۹ هجری
نوشته شده *

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48. A Firman of Emperor Aurangzeb.

By RAJANI RANJAN SEN, B L, *with a translation of the Firman by* LIEUT-COLONEL D C PHILLOTT

While at Benares last October I happened to come across a document of a unique nature likely to be of much interest to the antiquarian and the historian alike Messrs Saeed Brothers, Photographers, of Benares, gave me a photo copy of a *firman* in Persian which they alleged to be a true and faithful reproduction of the original, which purported to be an imperial decree addressed to one Abul Hosein by Emperor Aurangzeb and communicated through his son Sultan Muhammad Bahadoor

All historians have up to time been almost unanimous in giving to Aurangzeb a character directly opposed to what appears from the above document He has been held to be bitterly opposed to the Hindus as evidenced by his imposition of the *Jiziah* tax, and has further been reputed to have demolished numbers of Hindu temples at Benares, and erected the mosque over the Pancha Ganga Ghat in that city with the couple of tall minarets going by the name of *Madhoji ka-deora* upon the ruins of the old temple of Beni Madhav which he had destroyed As it was, I confess, I could not but look upon the document in question without considerable suspicion I therefore thought it proper to keep silence till I obtained satisfactory and authentic informations regarding the existence of the original On another flying visit to Benares I was enabled to get a sight of the original *firman* itself through the courtesy of Khan Bahadur Sheik Muhammad Tyab, City Inspector of Police, Benares

This gentleman, who sent for the document from its present owner for my inspection, gave the following history in connection with its find —

In the Munglá Gauri Muhulla of this city (Benares) lived a Brahmin named Gopi Upádhyáya who died about 15 years ago This *firman* was in the custody of Gopi Upadhyáya This man had no son, but had a daughter His daughter has a son named Mangal Pándey who also lives at Mungla Gauri now Mangal Pandey had obtained the document from Gopi Upádhyáya along with his other papers In April, 1905, I held an enquiry under orders of the Magistrate of Benares in the matter of a complaint by Mangal Pándey Mangal is a *ghatia* Brahmin, who sits on the river-bank to ply his business as a

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(Sanskrit text, English translation and notes. This is really an advance copy of a work not yet actually published, kindly supplied to me by the author.)

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34 BURNELL, A C —Elements of South Indian Palæography (pp 57–70) *Mangalore*, 1874

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3 TAYLOR, J —Lilawati or a treatise on Arithmetic and Geometry, by Bháscara Acharya *Bombay*, 1816

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Transactions of the Royal Society of Edinburgh, vol v, 1795

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(This contains many references to Hindu mathematics)

11 JAQUET, E —Mode d'Expression symbolique des nombres, employés par les Indiens, les Tibétains et les Javanais *Journal Asiatique*, 1835

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(The Geometry of the Indians Note xii, pp 417–456)

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(Influence indienne et origine de l'algèbre, p 118, vol 1 Ouvrages des Hindous qui ont ete connus au moyen âge en Europe, p 123, vol 1 *Liber augmenti et diminutionis vocatus numeratis divinationis, ex quod sapientes Indi posuerunt, quem Abraham compilavit et secundum librum qui Indorum*

dictus est composuit Note xiv, vol i, pp 304–376
Les chiffres indiennes Note xv, pp 377–379)

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(An analysis of Indian methods of solving indeterminates of the second degree is given, pp 33–42)

16 WOEPCKE, F —Sur le mot *Kardaga* et sur une méthode indienne pour calculer les sinus
M ann math xiii, 386–394 1854

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Journal of the Asiatic Society, Bengal, 1856

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22 PIHAN —Exposé des Signes de numération usités chez les peuples orientaux anciens et modernes *Paris*, 1860

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27 BROCKHAUS, H —Ueber die Algebra des Bhāskara
Berlin, 1862

28 BROCKHAUS, H —Zur Geschichte des Indischen Zahlsystems *Zeitschrift fur die Kunde des Morgenlandes iv*, 74–83

10 *RARHI SOHDA* Totemic *Rarhi* or Rahri being derived from Lahr—a string of saliva—or in detail, that fine string of spittle which sometimes on expectoration reaches like a thread from the lips to the ground This sounds a fantastic sort of totem, but a simple explanation is that in some mysterious way it was in the form of "a thread of saliva" that the first ancestor of this sept was born It is of course well known that spitting is sometimes used as a charm and we have it in

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1 See J A S B Folk Song and Folklore of the Gehara (Kanjars), p 437, vol vii, No 7 The following extract from Mr Crooke's "Tribes and Castes" p 71 vol 3, on the Julaha is interesting one proverb embodies a curious piece of folklore "The Julaha lost his way in a linseed field" *Julaha bhulaile tisi khet* A Julaha is supposed to have taken the linseed field covered with blue flowers for a river and tried to swim it As a parallel Mr Christian (Behar Proverbs 137) quotes from Kingsley's "The Roman and The Teuton" "A madness from God came over the Herules, when they came to a field of flax they took the blue flowers for water, and spread out their arms to swim through and were all slaughtered defencelessly" He might have added that the same tale appears in No 149 of Grimm's "German Stories"

47. A Brief Bibliography of Hindu Mathematics

By G R Kaye

To those who are not already familiar with, but are interested in the literature of the subject, the following list of works dealing with the history of Hindu mathematics may be of some value The list does not profess to be complete—indeed such a list must always be open to emendation—but it is hoped that it will be found useful

It has been somewhat difficult to draw a line of demarcation between works to be included and works that should be excluded from the list For example, it might be somewhat difficult to justify the inclusion of Montucla's 'Histoire,' Alberuni's 'India,' etc, while Hankel's and Cantor's great works [1] are excluded An attempt has, however, been made to keep the list within proper bounds, and very few works not bearing directly on the subject in hand are given Naturally, the works listed vary in value, and their value to the student depends to some extent upon his point of view To one first tackling the subject perhaps Cantor's *Vorlesungen* [2] is the best introduction, but the material upon which real work is to be done is contained in the original Hindu works edited by Colebrooke, Kern, Thibaut, Hoernle, Dvivedi, Rangāchārya and others These studied in the light of some knowledge of the history of Western mathematics [3] will give much interest and ample results

The list now given requires supplementing in several directions, the list of Sanskrit texts requires amplification, and a list of mathematical works, now only in manuscript, is greatly desired

It will be noticed that the original Hindu works mentioned do not go beyond the time of Bhāskara (twelfth century A D), after which period Hindu mathematical works cease to have special historical interest

1 Montucla, J F —Histoire des Mathématiques, dans quelles on rend compte de leur progres depuis leur origine jusqu'à nos jours, etc *Paris*, 1799-1802.

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[1] Hankel *Zur Geschicte der mathematik in Altertum und Mittelalter* Cantor M *Vorlesungen über Geschichte d r Mathematik*

[2] There is nothing really adequate in the English language

[3] The Indian student is recommended to read at least Gow's *Short History of Greek Mathematics* Heath's *Diophantus of Alexandria*, and, where possible, Woepcke's and Suter's works on Arabic mathematics

Mungo Parks' Travels, Chapter VI, that Holy Spittle is very firmly believed in by the Christian of Abyssinia

TRIBAL TOTEMS The tribal totems of the Gehara Kanjars—quite independent of the Exogamous septs—totems in fact common to the whole section, are first and foremost — The Dog—anyone killing a dog is outcasted and not re admitted to the *Bradari* until he has expiated his sin in the Ganges Other totems which they are barred from eating, though they may kill them, are the Horse, Ass, Snake, Tiger, Wolf, Cheel (kite), Gidh (vulture)[1] and Parrot Every other animal or bird in the world may be, and as many as are procurable, are eaten by all Kanjars

[1] *Gidh* = a vulture The Agariyas have a sept who will not throw a stone at a vulture, and Sir Herbert Risley mentions a similar sept of Bengal Oraons The Beriyas have a sectional name—*gidhmar* or vulture killer Such occupational titles of septs seem to indicate an original hunting state, and we have *Dhanuk* (from *Dhánū*—a bow) *Syarmar* = jackal slayer, *gohhar* = iguana-catcher *Sampera*, the snake man *Bahilid* from *Bahali* or *bahari* a falcon, and dozens of other such sectional names occurring among castes who are actually classified by Mr Nesfield (Brief View of Caste ystem of the N W Provinces and Oudh by J C Nesfield) as allied to the Hunting State The status of all these tribes is so low that I would rather declare them to be "Casteless tribes" allied to the Hunting State

history of [illegible] will give much interest and ample results

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1 MONTUCLA, J F —Histoire des Mathématiques, dans quelles on rend compte de leur progres depuis leur origine jusqu'à nos jours, etc *Paris*, 1799–1802.

1 Hankel *Zur Geschichte der mathematik in Altertum und Mittelalter* Cantor M *Vorlesungen uber Geschichte d Mathematik*

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cupping" to curing corns, and in a very short while collected a book full of chits from grateful British soldiers—the British soldier it was explained to me ' always had corns" Besides the cupping operation which I have described and which when applied to corns had all the appearance of a literal extraction, my friend learnt how to operate on ingrowing toe nails and the treatment by cupping of cases of flat feet, and so on He was from his book of chits, when I knew him, a most successful practising Chiropodist among the British soldiers and sailors in Bombay

3 *GOH-HER* Totemic, but I am afraid the Totemic value is not very great as catching the Goh or *gohsamp* (*iguana*) is pretty generally carried out by the whole Gehara section The taboo only remains as a suggestion Mr Crooke classifies the Goher as an iguana-catcher—this is probably what the orginal totemic taboo has deteriorated into

4 *NÁKPHŪLA* I was for some time led astray by a Kanjar shikari who called his sept *Nákphūla* or *nag phaná*, a common vernacular name for the prickly-pear cactus,[1] and if I had been content not to have this confirmed by more know ledgable members of the clan, I would have put it down as a Totemic Exogamous sept with the cactus as Totem This is entirely wrong—it is an Eponymous or more correctly a nick-name sept whose founder acquired a swollen nose *Vide* Sir Herbert Risley's "Peoples of India" for a few extravagant nicknames of founders of septs and divisions But are these names really as absurd as they sound to us? I feel certain that the application of the term nák phhoola, which means "swollen nose," in this case has some definite relation to the very widely observed superstitions connected with nostrils Nostril Lore, as it may be termed, has a wide influence all over India One idea is that no individual in normal health

[1] Nágphūl or *Nag Phal* = snake fruit, probably from the resemblance of the broad prickly leaf with the flower on top to a cobra with expanded hood Dr Burkill has kindly given me the following interesting note —' There are several species of *Opuntia* in India, their "origin is America and the earliest to reach India probably came in "before 17 0 There is, however, no evidence of its coming whereby to "fix the date

"You speak of Nagphula, but I know rather the name as Nag-"phana Nagphana or Nagphani is the general name in Northern and "Central India, and in the mouths of the people the name is connected "with Nag—the cobra and phana, the whole meaning the cobra's hood "Nagadali is a Madras name and in Tamil Naga means a cobra the "name means snake's head Naga-mulla is said to be a Malay name "and there Naga means a dragon

"In 17 6 the Madras Government in an order called the plant "Naga kulli or Naga dalli kulli How and when these vernacular names "became attached to *Opuntia* I do not know I have no evidence that "they were used for another plant before *Opuntia* became common in "India"

breathes through both nostrils simultaneously Breathing through the right nostril indicates the influence of the Sun—through the left the influence of the Moon There are millions of people in India influenced by Nostril Lore Where a Brahmin is not available for consultation the action of the nostrils is regarded as an equally good oracle Any Kahar in the North-Western Provinces knows that he breathes through his right nostril up to twelve o'clock midday, and for the second half of the day through his left nostril, or if he is going out to plough his fields, or is starting on a journey, or is setting out to seek a situation, he consults his nostrils by applying his thumb to his left nostril, and if he finds his right nostril is the active one the omen is propitious, otherwise his adventure is doomed to failure

If the nostrils fulfil the functions of a sort of *vade mecum* substitute for the family Brahmin, an ancestor with a swollen nose surely comes within the scope of Nostril Lore Crooke mentions *Neta* as a section of the Badi Nats—a tribe very closely allied to the Kanjar—"Neta, which they say means the "'mucus of the nose,' in which form they came out of the "nose of their first ancestor"—here we have some more undoubted "nostril lore" which probably also has some bearing on the origin of the Gehara sept whose founder had a "swollen nose"

5 *UNTWAR* or *UTWAR*, of Totemic origin, but also possibly explained by the occupation indicated *Utwar* or *Untwar* = Untwallah = the camel man The Kanjars appear to be the only "caste" or tribe in India with an Exogamous sept of this name I am inclined to suggest the name might be taken as an indication of some locality where the tribe was at one time in contact with camels, or were possibly occupied as camel-drivers probably in Rajputana and further North

6 *MARAIYA* Mr Nesfield and Mr Crooke give the derivation as "worshippers of Mari"—Mari being a corrupted form of Maharani, the supreme deity of the Kanjar and some allied tribes But I think the fact that *Maraiya*, or *Marriá*, is a common Urdu word for a Kutcha hut (*Mákan*) mad of *Sirki* (*Saccharum Roxb*) plastered over with mud, and the fact that till very recently the Kanjars never under any circumstances lived in any thing so substantial as a *Márriá*, indicates either that the name *Márdiya* is given to a particular gang or camp because they lived in mud-plastered huts, different in this respect from the rest of the tribe, or that the whole tribe were given the name of *Márria*, or *Maraiya* because of their peculiarity in living in open air encampments and never in huts or houses In support of my derivation of the word that living in anything like a house or Marria was for some reason 'taboo,' I have the opinions of several Kanjars who explained that the

Mr Crooke's several lists collected from various districts include Maraiya, Bhains, Sunkat, Soda, Goher, Sonra, Untwar Mr Crooke[1] among several other names of divisions mentions the Lohiya or "iron-men" and the Lakarhar or "wood men" An early note I made excludes the *Baid Bhains* and *Sainak Soda* and includes instead the *Lakarhar* and *Lohiya* I think, how ever, these two latter are merely functional or occupational divisions

Sherring says, "the Kanjars have seven clans," the Maraiya, Soda, Sunkat, Lakarhar, Bhains and Goher and Dhobans—of these he says, "the first six eat together and intermarry—and only the first four are found in Benares, the remaining three inhabit the country further west"

1 *BHAINS* Totemic, *Bhains* = a Buffalo This is a pure example of an Exogamous totemistic "sept bearing the name of an animal, a tree, a plant, or some material object, natural or artificial which the members of that sept are prohibited from killing, eating, cutting, burning, carrying, using, etc" The Geharas themselves have suggested to me, and I believe the suggestion has a strong bearing on the origin of totemism, that in the Bhains or buffalo as a totem we have an instance of totemism born of reverence Though the sept is now in clined to be totemic the name is of occupational derivation, the founder of the family was a Bhainswallah or Buffalo herd Buffalo is a fairly common divisional name among the caste less tribes Richardson in his "Account of the Bazeegars or Nuts" says, "they are subdivided into seven castes (sic), viz the Charee, Athbhyea, *Bynsa*, Pa-buttea, Kalkoor, Dorkinee and Gungwar, but the difference seems only in name, for they live together and intermarry as one people"[2] *Bynsa* is clearly recognizable as *Bhains*

R V Russell, in Census of India, 1901, Central Provinces, gives one of the Clan Totems of the Ahirs as *bhainsa* and of the Halbas - *Mshia* = a buffalo, of the totemic clans of the Boyas of the Deccan we have one called the Yenumalu = Buffaloes The Balijas (see Census of India, Madras, Part I), the chief trading caste in the Southern Presidency, have an Exogamous clan bearing the same name Yenumalu = a buffalo The Komatis of Madras have a buffalo totemic clan = *Enupa* The Sansias or Sansi Kanjars have three divisions, the Karkhal, Chaidih and *Mahais*, *Mahais* = buffalo The Beriyas also have an Exogamous sept called Bhains, thus clearly establishing a connection between the Beriyas and Kanjars as it does

[1] Crooke's Tribes and Castes see Article on Kanjars

[2] Here we have Capt Richardson unconsciously discovering an Endogamous tribe divided into Exogamous septs "for they live together and intermarry as one people" It was not till sixty years later that McLellan definitely discovered and explained Endogamy and Exogamy

between the Nats and Sansias and Kanjars As an instance of the tendency now so active among Gypsy tribes, who as they gradually settle down, throw off their old gypsy habits and adopt Hindu traditions, Mr Crooke says,[1] "It is significant that the Bhains section (of Kanjars) of Buduan have changed their name into Baiswar, and are beginning to claim a connection with the Bais Rajputs"

2 *BAID BHAINS* Functional and partly Totemic, an offshoot, I believe, of the Bhains

Baid or *Vaid* a physician, an honorific title indicating the reputation the Kanjars like all Gypsy tribes have in the dispensing of quack medicines, simples, love philtres and so forth—the ingredients Geharas commonly use being jungle herbs, oil extracted from sand lizards and other reptiles and animals, Jackal's fat and Hyaena's whiskers The whole clan of Geharas lay claim to the occupational description *Singhiwallah*, meaning 'Horn folk,' who use horns for cupping with, and they have an established practice in all the villages in the Districts Acting on the principle of a counter irritant relieving pain they earn as much as a rupee for an operation Only the Gehara men, and not both men and women as with the Gulgulias and others in Bengal, act as operators, the method employed being as follows

About 1½ inches of the tip of a cow's horn with a minute hole at the point, a small lump of wax, and a sacrificator or rough lancet complete the outfit The patient, we will suppose, has a pain in the chest A small spot on the subject's chest, on or about the seat of the pain, is washed and cleaned, and rubbed hard with the finger, then with the lancet two or three scratches are made and the operator with the *singi* (horn tip) in his lips, point *inside* the mouth applies the base of the *singhi* to the patient's skin and sucks hard for about a minute Meantime he has the wax in his mouth being worked into a proper consistency, and when a sufficiently strong vacuum has been formed, the wax is adroitly transferred on to the pinhole on the tip of the horn Two or three taps with the finger nail to see that the suction is quite strong, and the horn is allowed to remain sticking to the patient for ten or fifteen minutes When removed a cone of coagulated blood is shown as the "poison" extracted! To show how even the Kanjar Singiwallah can adapt himself to the requirements of the West and is not above picking up some of the benefits of Angrezi rule, I would digress further and mention the case of a genuine Gehara Kanjar who was introduced to me with pride as an *Angrezi bolnewallah* (a speaker of English) He had somehow, as a boy, got in touch with a British Regiment in Nasirabad (Rajputana), and being an adept *singiwallah* he applied his "art of

1 Crooke's Tribes and Castes, Vol III, p 138

this absorption of the casteless tribes of India into Hinduism of the fourth degree (Sudra) presents many pitfalls

The original gang system as we know enforced a rigid recognition of the custom of "marrying out," or, as it is now called, Exogamy, and these Exogamous divisions might well all have been of totemic origin—of a totemism born of reverence for some particular animal, or part of an animal, or implement or natural object, or some matter bearing a relation to some natural object, or natural function, or it may have been a totemism induced by some function, or object related to an occupation A totemic sept is not always an Exogamous sept, the one can be entirely independent of, or it may overlap, the other

The Exogamous sept can also have a local or communal origin, and there is another class of Exogmous division namely, the Eponymous—"The ancestor," to quote Sir Herbert Risley, "who gives his name to the group, being either a Vedic saint (as with the Brahmans and the castes who imitate them) or a chief of comparatively modern date as with the Rajputs and others "[1]

This form of divisional ancestral appellation—the Eponym—has hitherto been the close preserve of the Higher Hindu castes To the aspirant to Hinduism there is an obvious attraction to be able to point to an Eponymous founder rather than to an inanimate totem

Finally, we have the Titular or nickname group, which is common and nowadays perhaps the most popular, because with a little ingenuity and the help of the subsidized Brahman it is always possible to convert the most obvious and outrageous nickname into some one of the divine names from the Hindu Pantheon

One is tempted to speculate here whether the Exogamous septs which we find existing among these Gypsy like tribes—not to be too sweeping I would say—whether the social organization of all Kanjars—has been created or founded on an Exogamous base in imitation of the social customs prevailing in Hinduism, or is it not more likely that the laws of Exogamy originating with the primeval hordes and "camps" have been adopted of necessity—collaterally with the expansion of Hinduism and the development of the caste system

The whole question of Totemism and Exogamy is dealt with exhaustively by Professor J G Frazer in his monumental work "Totemism and Exogamy," and the subject in its relation to Indian tribes and castes has been thoroughly studied and explained by both Mr W Crooke[2] and Sir Herbert Risley[3]

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1 H H Risley, Peoples of India p 15
2 Crooke's Tribes and Castes of the N W Provinces of India
3 Sir Herbert Risley, "The Peoples of India"

The simple rule of Exogamy that the *bride must be selected from an encampment different from that of the bridegroom* [1] is observed by the *Sansias*, *Haburas*, and other Gypsy tribes allied to the Kanjars, and I have no doubt this practice was prevalent among the Kunchbandia Kanjars when they still pursued a true nomadic life As we know them to day, although they are more and more inclined to become settled, the Kanjars remain divided up into several Exogamous septs in which are discernible the remnants of the camp system, and this is Exogamy in its most primitive form

The Gehara Endogamous section of Kanjars is subdivided into ten Exogamous septs Of these, I place eight as true, and two as 'spurious' I believe two septs are latter-day inventions created to cover up some breach of the Exogamic law—their names would suggest this It may be, the eight septs were found to be short of either men or women, and the *creation* of a new Exogamous sept became an absolute necessity to maintain the Endogamic value of the whole section There is further justification in fixing the number of true Exogamous septs of the Gehara at eight, in that the two I term 'spurious' were not known to all the members of the tribe, while every adult man, and even boys, knew the eight *pukka gót* Mr Nesfield in his *Account of the Kanjars* [2] says, they "profess to have seven clans, of whom five are well established, and four can be explained by their crafts," but Mr Nesfield did not apparently appreciate that these seven "clans," as he calls them, were "Exogamous septs!" Mr Crooke considers the enumeration given to him "by an Aligarh correspondent," who ascribes nine sections to the Kunchbandia Kanjars, as "the most accurate and complete" [3]

The ten Exogamous septs of the Geharas discovered to me are—

1 *Bhains*
2 *Baid Bhains*
3 *Goh-hér or Gailōth*
4 *Nakphūla*
5 *Ūntwár*
6 *Maráiyá.*
7 *Sunkat*
8 *Sohnrá*
9 *Sainak Sohdá*
10 *Rái ī Sohdá*

Of the above the two doubtful septs are the *Baid Bhains* and *Sainak Sohda* Nesfield's list of "clans" includes the Maraiya, Bhains, Sunkat, Gohar (Goh-her) and Soda (or Sohda)

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[1] See History of Human Marriage—Westermarck
[2] Calcutta Review LXXVII, 368 sqq
[3] Crooke's Tribes and Castes, vol III, p 137

Exogamous Septs of the Gehara Section of Kunchbandia Kanjars.

By W Kirkpatrick

"If we are to understand the rise and history of Totemism "and Exogamy, we must clearly apprehend that totemism "existed in all its essential features before exogamy was "thought of, in other words, that exogamy was an innovation "imposed on communities who were already divided into "totemic classes

"The totemic clan is a totally different social organism 'from the exogamous class, and we have good grounds for "thinking that it is far older"

J G Frazer,
Totemism and Exogamy, vol iv, p 75

The Geharas are an Endogamous section of the tribes of a Gypsy character scattered over India, and known under the generic name of Kanjar[1] While it is conceivable that the Geharas, like most other hitherto casteless peoples in India, will receive into their camp members—particularly women—of allied tribes, the inclination is towards a strict observance of the Endogamic practice This marrying within the clan is inculcated in one of their socio-religious songs "*Gehári Karsi tho náo chalsi, Kájri Karsi tho nao ná chalsi*," "Marry a Gehari and your (our) name will continue, marry an outsider and your (our) name will disappear"[2]

While Endogamous, as a section or clan the Geharas are divided up into a number of Exogamous septs, some of totemic and others of functional origin I will not attempt to definitely fix on the exact origin of each sept, but it is abundantly clear that whatever may have been the structure of the original primeval clan or camp, and whatever its original Exogamous or Endogamous divisions, the process of splitting up into Endogamous sections and Exogamous sub-sections has taken on a new lease of activity under Brahmanical influence To the field worker in Sociological Ethnology who would determine the origin of the various descriptive names of the sub sections and septs of these so-called Dravidian and Gypsy-like tribes,

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[1] See J A S B, vol vii, No 6, Pasi Boli or Argot of Kunchbandiya Kanjars

[2] See J A S B, vol vii, No 7, Folk Song and Folk-lore of the Gehara Kanjars

ولہ — ۳۸۶

دنیا طلبان ز حرص مستند همه | صوسی کُش و مرعون پرستند همه
هر عهد که با خدای بستند همه | از دوستی حرص شکستند همه

ولہ — ۳۸۷

عالم نبود او نه زعینیت عاری | نه عین جاری بطورهای طاری
واندر همه طورهای بهر جاری | سرّیست حقیقة الحقائق ساری

ولہ — ۳۸۸

تحقیق معانی ز عبارات مجوی | بیرون تبود و اعتبارات مجوی
خواهی یابی ز علّت جهل شفا | قانون نجات از اشارات مجوی

ولہ — ۳۸۹

هستی که ظهور می کند در همه شئ | خواهی که بری بحال وی با همه پی
رو بر سر می حباب را بین که چسان | می وی بود اندروی و وی درمی وی

ولہ — ۳۹۰

گر شهرهٔ شوی بشهر شرّالناسی | ور خانه نشینی همگی وسواسی
نه زان نبود که همچو خضر و الیاس | کس نشناسد ترا تو کس نشناسی

ولہ — ۳۹۱

دیباء دنیّی پر هوس را چه کنی | آلودهٔ هر ناکس و کس را چه کنی
آن یار طلب کن که ترا باشد و بس | معشوقهٔ صد هزار کس را چه کنی

ولہ — ۳۹۲

گر در طلب گوهر کانی کانی | گر زندهٔ بدوی وصل جانی جانی
القصّه حدیث مطلق از من بشنو | هر چیز که در جستن آنی آنی

ولہ — ۳۹۳

خواهی چو خلیل کعبه بنیاد کنی | و آنرا بنماز و طاعت آباد کنی
روزی دو هزار بندهٔ آزاد کنی | نه زان نبود که خاطری شاد کنی

ولهٔ — ۳۹۴

ای در خمِ چوگانِ تو سرها شده گوی　　بیرون نه ز فرمانِ تو دل یکسرِ موی

ظاهر که بدستِ ماست آنرا شستم　　باطن که بدستِ توست آنرا تو بشوی

وله — ۳۹۵

غم جمله نصیبِ چرخِ خم بایستی　　یا با غمِ من صبر بهم بایستی

یا مایهٔ غم چو عمر کم بایستی　　یا عمر باندازهٔ غم بایستی

وله — ۳۹۶

ای خالقِ ذو الجلالِ هر جانوری　　وی رهروِ رهنمای هر بیخبری

بستم کمرِ امید بر درگهِ تو　　بگشای دری که من ندارم خبری

وله — ۳۹۷

ای ذاتِ تو در صفاتِ اعیان ساری　　اوصافِ تو در صفاتِ شان متواری

وصفِ تو چو ذاتِ مطلق است امّا نیست　　در ضمنِ مظاهر از تقیّد عاری

وله — ۳۹۸

ای دل اگر آن عارضِ دلجو بینی　　ذرّات جهان را همه نیکو بینی

در آینه کم نگر که خود بین نشوی　　خود آینه شو تا همگی او بینی

وله — ۳۹۹

وصّافیِ خود بزعمِ فاسد تا کی　　ترویجِ چلیسِ متاعِ کاسد تا کی

تو معدومی خیالِ هستی از تو　　فاسد باشد خیالِ فاسد تا کی

وله — ۴۰۰

تا ترکِ علائق و عوائق نکنی　　یک سجدهٔ شایستهٔ لائق نکنی

حقّا که ز دامِ لات و عزّی نرهی　　تا ترکِ خود و جملهٔ خلائق نکنی

وله — ۴۰۱

هستی که عیان نیست دو آن در شانی　　در شانِ دگر جلوه کند در آنی

این نکته بجو ز کلّ یومٍ فی شأن　　گر بایدت از کلامِ حق برهانی

* تمّت *

ولہ — ۳۷۰

هان یاران هوی‌ها جوانمردان هو — مردی کنی و نگاهداری سر کو
گر تیر جهان رسد که بشکافد مو — باید که ز یکدگر نگردانی رو

ولہ — ۳۷۱

عشق است که شیر نر زبون آید ازو — از هرچه گمان بری فزون آید ازو
گه دشمنی کند گه مهر افزاید — گه دوستیی که بوی خون آید ازو

ولہ — ۳۷۲

دورم اگر از سعادت خدمت تو — پیوسته دلست آکندهٔ طاعت تو
از گرمی آفتاب هجرم چه غمست — دارم چو پناه سایهٔ دولت تو

ولہ — ۳۷۳

ای نالهٔ پیر خانقاه از غم تو — وی گریهٔ طفل بیگناه از غم تو
افغان و خروش صبحگاه از غم تو — آه از غم تو هزار آه از غم تو

ولہ — ۳۷۴

ای آینه را داده جلا صورت تو — یک آینه کس ندید بی صورت تو
بی لی که ز لطف در همه آینه‌ها — چون آمدهٔ دیدن صورت تو

ولہ — ۳۷۵

افعیست که خون دیده بارد غم تو — زهریست که تریاق ندارد غم تو
در هر نفسی هزار محنت زده را — بیدل کند و ز دین بر آرد غم تو

ولہ — ۳۷۶

درد دل من دواش میدانی تو — سوز دل من سزاش میدانی تو
من غرق گنه پردهٔ عصیان در پیش — پنهان چه کنم که فاش میدانی تو

ولہ — ۳۷۷

من می شنوم که می بخشائی تو — هرجا که شکسته است آنجائی تو
ما جمله شکستگان درگاه توییم — در حال شکستگان چه فرمائی تو

وله — ۳۷۸

ای سبزی سبزهٔ بهاران از تو   وی سرخی روی گلعذاران از تو
آه دل و اشک بیقراران از تو   فریاد که باد از تو و باران از تو

وله — ۳۷۹

ای پیر و جوان دهر شاد از غم تو   فارغ دل هیچکس مباد از غم تو
مسکین من بیچاره در این عالم خاک   سرگردانم چو گرد باد از غم تو

وله — ۳۸۰

هجران تورا چو گرم شد هنگامه   بر آتش من قطره فشان از خامه
من رفتم و مرغ روح من پیش تو ماند   تا همچو کبوتر از تو آرد نامه

وله — ۳۸۱

بحریست نه کاهنده نه افزاینده   امواج بر او رونده و آینده
عالم چو عبارت از همین امواج است   نبود دو زمان بلکه دو آن پاینده

وله — ۳۸۲

دارم صنمی چهره بر افروخته   با جور و جفا و ستم آموخته
از عاشق دیگری و من عاشق او   پروانه صفت سوخته سوخته

وله — ۳۸۳

در گفتن ذکر حق زبان از همه به   طاعت که بشب کنی نهان از همه به
خواهی ز پل صراط آسان گذری   نان ده بجهانیان که نان از همه به

وله — ۳۸۴

چشمم که سرشک لاله گون آورده   وز هر مژه قطرهای خون آورده
دی بی نظاره ات دل خون شده ام   از روزن سینه سر برون آورده

وله — ۳۸۵

ایمک سر کوی دوست ایمک سر راه   گر تو بروی رونده‌ای را چه گناه
جامه چه کنی کبود و نیلی و سیاه   دل صاف کن و قبا همین پوش و کلاه

وله — ۳۵۴

در درگهِ ما دوستیء یک دله کن هر چیز که غیرِ ماست آنرا یله کن
یک صبح باخلاص بیا بر درِ ما گر کارِ تو بر نیاید آنگه گله کن

وله — ۳۵۵

از سادهٔ روی شیخ رنگ آوردن ناموس نگنجد در درنگ آوردن
اسلام بغالبِ وسنگ آوردن نتوان - نتوان تورا بچنگ آوردن

وله — ۳۵۶

فریاد ز دستِ فلکِ پیر وُش کاندر برِ من نه تو بهشت و نه کهُس
با این همه نیز شکر می باید کرد گر زین بترم کند که گوید که مگُس

وله — ۳۵۷

بحریست وجود جان درآن موج زنان زان بحر ندیده غیرِ موج اهل جهان
از باطنِ بحر موج بین گشته عیان بر ظاهرِ بحر و بحر در موج نهان

وله — ۳۵۸

فریاد ز دستِ فلکِ آئینه گون کز جور و جفای او جگر دارم خون
روزی بهزار غم بشب می آرم تا خود فلک از پرده چه آرد بیرون

وله — ۳۵۹

با گلرخِ خوش گفتم ای غنچه دهان هر لحظه مپوش چهره چون عشوه گران
زد خنده که من بعکسِ خوبانِ جهان در پرده عیان باشم و بی پرده نهان

وله — ۳۶۰

زد شعله بدل آتشِ پنهانیء من زاندازه گذشت محنتِ جانیء من
معذورم اگر سخن پریشان افتاد معلوم شود مگر پریشانیء من

وله — ۳۶۱

بنگر بجهان سرِّ الهی پنهان چون آبِ حیات در سیاهی پنهان
پیدا آمد ز بحر ماهی اهواه شد بحر ز انبوهیء ماهی پنهان

ولہ — ۳۶۲

چون حق بتفاصیل شئون گشت عیان   مشهود شد این عالم پر سود و زیان
گر باز روند عالـم و عالمیـان   با رتبهٔ اجمـال حق آید عیـان

ولہ — ۳۶۳

* صوفی گوید که دلق پشمینهٔ من   سلطان گوید که نقد گنجینهٔ من
عاشق گوید که راز دیرینهٔ من   من دانم و دل که چیست در سینهٔ من

ولہ — ۳۶۴

ای در همه شأن ذات تو پاک از همه شین   نه در حق تو کیف توان گفت نه أین
از روی تعقّل همه غیرند صفات   با ذات تو از روی تحقّق همه عین

ولہ — ۳۶۵

دنیا گذران محنت دنیا گذران   نی بر پدران ماند و نی بر پسران
با نـوائی عمـر بطاعت گـذران   بنگر که فلک چه می کند با دگران

ولہ — ۳۶۶

گر سقف سپهر گردد آئینهٔ چین   ور نقطهٔ فولاد شود روی زمین
از روزیِ تو کم نشود دان یقین   میدانکه چنینست و چنین است و چنین

ولہ — ۳۶۷

درویشی کن و قصد در شاه مکن   ور دامن فقر دست کوتاه مکن
اندر دهن مار شو و مال مجوی   در چاه نشین و طلب جاه مکن

ولہ — ۳۶۸

اسرار ازل را نه تو دانی و نه من   وین حرف معمّا نه تو خوانی و نه من
هست از پس پرده گفتگوی من و تو   چون پرده برافتد نه تو دانی و نه من

ولہ — ۳۶۹

ای آمده کار من بجـان از غم تو   تنگ آمده در دلم جهـان از غم تو
هان ای دل و دیده تا بسر بر نکنم   خاک همه دشت خاوران از غم تو

* This Quatrain is the same as Quatrain No 352 *supra*, the first line of the one being the second line of the other It has been inserted twice through inadvertence

وله — ۳۳۸

تا یاد تو با دیدهٔ تر می آیم ور بادهٔ شوق بیخبر می آیم
ایّامِ فراق چون بسر آمده است من نیز بسوی تو بسر می آیم

وله — ۳۳۹

گر در سفرم توئی رفیقِ سفرم ور در حضرم توئی انیس حضرم
هرجا که نشینم و بهر جا گذرم جز تو نبود هیچ مرادِ دگرم

وله — ۳۴۰

در حضرتِ پادشاهِ دوران مائیم در دائرهٔ وجود سلطان مائیم
مقصودِ خلائق است این سینهٔ ما پس جامِ جهانِ خلقان مائیم

وله — ۳۴۱

دی بادِ گلی ز گلشن آورد نسیم کز نکهت آن مشامِ جان یافت شمیم
نی نی غلطم که صفحهٔ بود از سیم مشکیں رقمش معطّر از خُلقِ کریم

وله — ۳۴۲

نه از سرِ کار با خلل می ترسم نی نیز ز تقصیر و امل می ترسم
ترسم که گناه نیست آمرزش هست از سابقهٔ روزِ ازل می ترسم

وله — ۳۴۳

چون آن شده ام که دید نتوانندم تا بینش تو ای نگار ننشانندم
چون ذرّه بخورشید همی پیوندند خورشید توئی ذرّه من مانندم

وله — ۳۴۴

این بخت ندارم که بکامت بینم یا در گذری هم بسلامت بینم
وصلِ تو بهیچ گونه دستم ندهد نامت بنویسم و بنامت بینم

وله — ۳۴۵

بیچشمِ تو یادِ نرگسِ تر نکنم بی لعلِ تو آرزوی کوثر نکنم
گر خضر بمن بی تو دهد آبِ حیات کافر باشم که بی تو لب تر نکنم

ولہ — ۳۴۶

ما قبلهٔ طاعت آن دو رو میدانیم　　ایمان سر زلف مشکبو میدانیم
تا این همه دلدار بما نیکو نیست　　ما طالع خویش را نکو میدانیم

ولہ — ۳۴۷

ز آمیزش جان و تن توئی مقصودم　　وز مردن و زیستن توئی مقصودم
تو دیر بزی که من برفتم ز میان　　گر من گویم ز من توئی مقصودم

ولہ — ۳۴۸

بیدرد تو اندیشهٔ درمان نکنم　　بی زلف تو آرزوی ایمان نکنم
جانا تو اگر جان طلبی خوش باشد　　اندیشهٔ جان برای جانان نکنم

ولہ — ۳۴۹

جان است و زبان است زبان دشمن جان　　گر جانت بکار است نگه دار زبان
شیرین سخنی بگفت شاه سخندان　　سر برگ دهن است زبان باد خزان

ولہ — ۳۵۰

هستی صفاتی که در او بود نهان　　دارد سریان در همه اعیان جهان
هر وصف زمینی که بود قابل آن　　بر قول عقول عیب گشت است عیان

ولہ — ۳۵۱

شوریدهٔ دلی و قصه گردون گردون　　گریان چشمی و اشک جیحون جیحون
کاهیده تنی و شعله خرمن خرمن　　هر شعله ز کوه قاف افزون افزون

ولہ — ۳۵۲

سلطان گوید که نقد گنجینهٔ من　　صوفی گوید که دلق پشمینهٔ من
عاشق گوید که داغ دیرینهٔ من　　من دانم و دل که چیست در سینهٔ من

ولہ — ۳۵۳

رخسار تو بی نقاب دیدن نتوان　　دیدار تو بی حجاب دیدن نتوان
مادام که در کمال اشراق بود　　سرچشمهٔ آفتاب دیدن نتوان

ولہ — ۳۲۲

کی باشد کی لباس هستي شده شق | تا جان گشته جمال وجه مطلق
دل در سطوت نور او مستهلک | جان در قلبات شوق او مستغرق

ولہ — ۳۲۳

صارا شده است رسم و آیین همه عشق | بستر همه محنت است و بالین همه عشق
سُبْحَانَ اللّٰه رحی و چدیدن همه حسن | اِنَّا لِلّٰه دلی و چدیدن همه عشق

ولہ — ۳۲۴

دامان عطای عشق پاک آمد پاک | ز آلودگي نثار تا مشتی خاک
چون جلوه کند نظارگي جمله خود است | گر ما و تو درمیان نباشیم چه باک

ولہ — ۳۲۵

سرمست بدیدت جاوران لالهٔ آل | چون دانهٔ اشک عاشقان در مه وصال
بنمود چو حسن دوست از پردهٔ جمال | چون صورت جان من بدش صورت حال

ولہ — ۳۲۶

در باغ کجا روم که نالد بلبل | بی تو چکنم جلوهٔ سرو و سنبل
با قدّ تو هست انچه میدارد سرو | با روی تو هست انچه میدارد گل

ولہ — ۳۲۷

ای چاردهٔ ساله مه که در حسن و جمال | همچون مه چارده رسیدی بکمال
یارب نرسد بحسنت آسیب زوال | در چاردهٔ سالگي بماني صد سال

ولہ — ۳۲۸

ای عهد تو عهد دوستان سر پُل | از عهد تو کین خیزد و از مهر تو دُل
ای نکشته همچو شمع و یک روزه چوگُل | پر ولوله و میان تهي همچو دُهل

ولہ — ۳۲۹

گر با ستم عشق سازگار آید دل | بر مرکب آرزو سوار آید دل
گر دل نبود کجا وطن سازد عشق | ور عشق نباشد بچه کار آید دل

وله — ۳۳۰

با خود در وصل تو گشودن مشکل — دل را بفراغ آزمودن مشکل

مشکل حالی و طرفه مشکل حالی — بودن مشکل با تو نبودن مشکل

وله — ۳۳۱

هر نعت که از قبیل خیر است و کمال — باشد ز نعوت پاک ذی المتعال

هر وصف که در حساب (؟) شرّ است و وبال — دارد بقصور قابلیات مآل

وله — ۳۳۲

هرجا که وجود کرده سیر است ای دل — میدان بیقین که محض خیر است ای دل

هر شر ز عدم بود عدم غیر وجود — پس شر همه مقتضای غیر است ای دل

وله — ۳۳۳

گر من گنه روی زمین کردستم — لطف تو امید است که گیرد دستم

گفتی که بروز عجز دستت گیرم — عاجزتر ازین مخواه اکنون هستم

وله — ۳۳۴

تا دیدی این دیار تشریف قدوم — در دل رقم شوق تو دارم مرقوم

زین غصّه مرا کُشت که هنگام وداع — از دولت دیدار تو گشتم محروم

وله — ۳۳۵

بر لوح عدم لوائح نور قدم — لائح گردید و کس (لا) درین سر محرم

حق را مشمر جدا ز عالم ز ادراک — عالم در حق حق است و حق در عالم

وله — ۳۳۶

زان دم که درین محنت و افغانم — هر لحظه ز هجران بلب آمد جانم

محروم ز خاک آستانت زانم — کز سیل سرشک خود گذر نتوانم

وله — ۳۳۷

عمری بهوس باد هوا پیمودم — در هر کاری چون جگر پالودم

در هرچه زدم دست ز غم فرسودم — دست از همه باز داشتم آسودم

ولہ — ۳۰۶

ای در طلب تو عالمی در شر و شور نزدیک تو درویش و توانگر همه عور
ای با همه در حدیث و گوش همه کر وی با همه در حضور و چشم همه کور

ولہ — ۳۰۷

ناقوس نواز گر رمی دارد عار سجّاده نشین اگر رمی کرده کنار
من بیخبر از عم هردو انداخته ام تسبیح در آتش آتش اندر زنّار

ولہ — ۳۰۸

با یار موافق آشنائی خوشتر ور همدم نیوفا جدائی خوشتر
چون سلطنت زمانه نگذاشتنی است پیوند نملک بینوائی خوشتر

ولہ — ۳۰۹

دلخسته و دل فگار و مژگان خونریز رفتم بر یار آن مه مهر انگیز
من جای نکرده گرم گردون بستیز زد بانگ که هان چند نشینی برخیز

ولہ — ۳۱۰

شاها ز دعای مرد آگاه بترس وز سوز دل و آه سحرگاه بترس
بر لشکر و بر سپاه خود غرّه مشو از آمدن سیل ناگاه بترس

ولہ — ۳۱۱

ای شوق تو در مذاق چندان که مپرس جانرا بتو اشتیاق چندانکه مپرس
آن دست که داشتم بدامان وصال بر سر زدم از فراق چندانکه مپرس

ولہ — ۳۱۲

نو روز شد و جهان بر آورده نفس حاصل ز بهار عمر ما را غم و بس
از قافله بهار نامد آواز با لاله بداغ سر نگون ساخت جرس

ولہ — ۳۱۳

شاهی طلبی برو گدای همه باش بیگانه ز خویش و آشنای همه باش
خواهی که ترا چو تاج بر سر دارند دست همه گیر و خاک پای همه باش

ولهٔ — ۳۱۴

چون شب برسد ز صبح حیران میباش چون شام شود ز اشک ریزان میباش
آویز درانکه ناگزیر است ترا و ز هرچه خلافِ او گریزان میباش

ولهٔ — ۳۱۵

تا در نزني بهرچه داری آتش هرگز نشود حقیقتِ حال تو خوش
ما را خواهي خَطّی بعالم در کش کاندر یک دل دو دوستي ناید خوش

ولهٔ — ۳۱۶

در میدان با سپر و ترکش باش سر هیچ مخور مکش بما سرکش باش
گو حوالهٔ زمانه آب و حوالهٔ آتش باش تو شاد بزی و درمیداده خوش باش

ولهٔ — ۳۱۷

چون ذات تو منقّي (؟) بود ای صاحب هوش از نسبتِ افعال بخود باش خموش
شیرین مَثلی شنو مگس روی ارش ثَبِّتْ العرش اوّلا ثم انقش

ولهٔ — ۳۱۸

پیوسته مرا ز خالقِ جسم و عرض حقّا که همین بود و همین است غرض
کان جسمِ لطیف را بخلوتگهِ یار فارغ بینم همیشه ز آسیب و مرض

ولهٔ — ۳۱۹

ای بر سر حرفِ این و آن داده خط پندار دوئي دلیلِ بُعد است فقط
در جملهٔ کائنات بی سهو و غلط یک شیء صفت دان و یک ذات فقط

ولهٔ — ۳۲۰

گشتي بوقوف بر مواقف قانع شد قصد مقاصدت ز مقصد مانع
هرگز نشود تا نکنی کشف حُجب انوارِ حقیقت از مطالع طالع

ولهٔ — ۳۲۱

بر عود دلم نواخت یک زمزمهٔ عشق زان زمزمه ام ز پای تا سر همه عشق
حقّا که بعهدها نیارم بیرون از عهدهٔ حق گذاری یک دمهٔ عشق

ولہ — ۲۹۰

در سلسلهٔ عشقِ تو جان خواهم داد — در عشقِ تو ترکِ خانمان خواهم داد

روزی که ترا به بینم ای عمرِ عزیز — آن روز یقین بدان که جان خواهم داد

ولہ — ۲۹۱

اسرارِ وجود خام و نا پخته بماند — وان گوهرِ بس شریف ناسفته بماند

هر کس بدلیلِ عقل چیزی گفتند — آن نکته که اصل بود نا گفته بماند

ولہ — ۲۹۲

رفتم بکلیسیای ترسا و یهود — ترسا و یهود جملگی رو بتو بود

در یادِ وصالِ تو به بتخانه شدم — تسبیحِ بتان زمزمهٔ عشقِ تو بود

ولہ — ۲۹۳

گر عشقِ دلِ مرا خریدار افتد — کاری بکنم که پرده از کار افتد

سجّادهٔ پرهیز چنان افشانم — کز هر تاری هزار زنّار افتد

ولہ — ۲۹۴

آن رشته که در لعلِ لبت سوده شود — ور نوشِ دهانِ اشک آلوده شود

خواهم که بدین سینهٔ چاکم دوزی — شاید که ز غمهای تو آسوده شود

ولہ — ۲۹۵

آن روز که ام بنده آوردی بوجود — میدانستی که بنده چون خواهد بود

یارب تو گناهِ بنده بر بنده مگیر — کین بنده همین کند که تقدیرِ تو بود

ولہ — ۲۹۶

گر عدل کنی شرِّ جهانت خوانند — ور ظلم کنی سگِ عوالت خوانند

چشمِ خردت باز کن و نیک ببین — تا زین دو کدام به که آنت خوانند

ولہ — ۲۹۷

گر دشمنِ مردان بمثل برق شود — هم برق صفت بخویشتن غرق شود

گر سگ بمثل زبان زند بر دریا — دریا نشود پلید و سگ غرق شود

ولهٔ — ۲۹۸

آنها که ز معبود خبر یافته اند   از جملهٔ کائنات سر یافته اند
دریوزه همی کنند مردان ز نظر   مردان همه از قربِ نظر یافته اند

ولهٔ — ۲۹۹

از درگه نقش کوه و هامون بستند   ترکیبِ سهی قدانِ موزون بستند
پا بسته بزنجیرِ جنون من بودم   مردم سخنی بپای مجنون بستند

ولهٔ — ۳۰۰

تا مرد بتیغِ عشق بی سر نشود   اندر رهِ عشق و عاشقی سر(?) نشود
هم یار طلب کنی و هم سر خواهی   آری خواهی ولی میسّر نشود

ولهٔ — ۳۰۱

گر دور فتادم از وصالت بضرور   دارد دلم از یادِ تو صد نوع حضور
خاصیّتِ سایهٔ تو دارم که مدام   نزدیکِ تو ام اگرچه می افتم دور

ولهٔ — ۳۰۲

خورشید چو بر فلک زند رایتِ نور   در پرتوِ آن خیره شود دیده ز دور
و آندم که کند ز پردهٔ ابر ظهور   والنّاظر یختطفه من میر قصور

ولهٔ — ۳۰۳

ای وصلِ تو دستگیرِ من دستم گیر   سیر آمده ام ز خویشتن دستم گیر
تا چند کنم توبه و تا کی شکنم   ای توبه ده و توبه شکن دستم گیر

ولهٔ — ۳۰۴

هر دُر که ز بحرِ اشکم افتد بکنار   در رشتهٔ جان خود کشم گوهروار
گیرم بکفش چو سبحه در فرقتِ یار   یعني که نمي زنم نفس جز بشمار

ولهٔ — ۳۰۵

هر لقمه که بر خوانِ نوالست مصور   گر نفسِ ترا راحتِ جان است مصور
گر نفسِ ترا عسل نماید بمثل   آن خونِ دلِ بیوه زنانست مصور

ولہ — ۲۷۴

انواعِ عطا گرچه جدا می‌بخشد   هر اسم عطیّهٔ جدا می‌بخشد

در هر آنی حقیقتِ عالم را   یک اسم فنا یکی بقا می‌بخشد

ولہ — ۲۷۵

یارم همه نیش بر سر نیش زند   گویم که مزن همیشه را نیش زند

چون در دلِ من مقام دارد شب و روز   میترسم از آنکه نیش بر خویش زند

ولہ — ۲۷۶

هرچند که جانِ عارف آگاه بود   کی در حرمِ قدسِ تواش راه بود

دستِ همه اهلِ کشف و اربابِ شهود   از دامنِ ادراکِ تو کوتاه بود

ولہ — ۲۷۷

دل خسته و سینه چاک می‌باید شد   وز هستیِ خویش پاک می‌باید شد

آن به که به خود پاک شوم اول کار   چون آخرِ کار خاک می‌باید شد

ولہ — ۲۷۸

عاشق چو شوی تیغ بسر باید خورد   زهری که رسد همچو شکر باید خورد

هرچند ترا بر جگر آبی نبود   دریا دریا خونِ جگر باید خورد

ولہ — ۲۷۹

نقّاش اگر ز موی پرگار کند   نقشِ دهنِ تنگِ تو دشوار کند

آن تنگی و نازکی که دارد دهنت   ترسم که نقش لبِ تو انکار کند

ولہ — ۲۸۰

بر کوی تو هرکه را سروکار فتد   از سجدهٔ دیر و کعبه بیزار فتد

گر زلفِ تو در کعبه نشاند دامن   اسلام بدست و پای زنّار فتد

ولہ — ۲۸۱

آنرا که حدیثِ عشق در دل گردد   باید که ز تیغِ عشق بسمل گردد

از خاک طپان زح آعشقه بجنون   برخیزد و گردِ سرِ قاتل گردد

وله — ۲۸۲

قومی ز خیال در غرور افتادند   واندر طلب حور و قصور افتادند
قومی متشککند و قومی بیقین   از کوی تو دور دور افتادند

وله — ۲۸۳

درویشانند هرچه هست ایشانند   در صفحهٔ یار در صف پیشانند
خواهی که مس وجود زر گردانی   با ایشان باش کیمیا ایشانند

وله — ۲۸۴

زان ناله که در بستر غم دوشم بود   غمهای جهان جمله فراموشم بود
یاران همه درد من شنیدند ولی   یاری که در او کرد اثر گوشم بود

وله — ۲۸۵

آورد صبا گلی ز گلزار امید   با روح قدس شهپری افگند سفید
یا گرد قضا شق ورقی از خورشید   یا نامهٔ یارست که آورده نوید

وله — ۲۸۶

دی وقت سماع بوی دلدار برد   صبا را بسرا پردهٔ اسرار ببرد
این زمزمهٔ مرکب مر روح ترا است   بردارد و خوش بعالم یار برد

وله — ۲۸۷

ای ره ز حسد ز پیش بیرون نشود   خود بینان را معرفت افزون نشود
آن فقر که مصطفی بران فخر آورد   آنجا نرسی تا جگرت خون نشود

وله — ۲۸۸

دل صافی کن که حق بدل می نگرد   دلهای پراگنده بیک جو نخرد
ای هرکه کند صاف دل از بهر خدا   گوی از همه مردم عالم ببرد

وله — ۲۸۹

خواهی که ترا دولت ابرار رسد   مپسند که از تو بر کس آزار رسد
از مرگ میندیش و غم رزق مخور   کین هر دو بوقت خویش ناچار رسد

وله — ۲۵۸

تا پای تو رنجه گشت و تا درد نساخت   مسکین دلِ رنجورِ من از درد گداخت
گویا که ز روزگار دردی دارد   این درد که در پای تو خود را انداخت

وله — ۲۵۹

عشقِ تو بلای جانِ درویشِ من است   بیگانه نمی شود مگر خویشِ من است
گفتم سفری کنم ز غم بگریزم   منزل منزل غمِ تو در پیشِ من است

وله — ۲۶۰

زان مَي خوردم که روحِ پیمانهٔ اوست   زان مست شدم که عقل دیوانهٔ اوست
دودی بمن آمد آتشی با من زد   زان شمع که آفتاب پروانهٔ اوست

وله — ۲۶۱

زنّار پرستِ زلفِ عنبر بویت   محرابِ نشینِ گوشهٔ ابرویت
یارب تو چه کعبهٔ که باشد شب و روز   روی دلِ کافر و مسلمان سویت

وله — ۲۶۲

دوزخ شررے ز آتشِ سینهٔ ماست   جنّت اثری زین دلِ گنجینهٔ ماست
فارغ ز بهشت و دوزخ ابدال خوش باش   با درد و غمش که یارِ دیرینهٔ ماست

وله — ۲۶۳

با دل گفتم که ای دل احوالِ تو چیست   دل دیده پر آب کرد و بسیار گریست
گفتا که چگونه باشد احوال کسی   کورا بمرادِ دیگری باید زیست

وله — ۲۶۴

ای مقصدِ خورشید پرستان رویت   محرابِ جهانیان خمِ ابرویت
سرمایهٔ عشقِ لنگ دستان دهنت   سررشتهٔ دلهای پریشان مویت

وله — ۲۶۵

غم عاشقِ سینهٔ بلا پرورِ ماست   خون در دلِ آرزو ز چشمِ ترِ ماست
هان غیر اگر حریف باقي پیش آی   کالماس بجای باده در ساغرِ ماست

ولهٔ — ۲۶۶

در کشورِ عشق جای آسایش نیست   آنجا همه کاهش است افزایش نیست
بی‌درد و الم توقّعِ درمان نه   بی‌جرم و گنه امیدِ بخشایش نیست

ولهٔ — ۲۶۷

عشق آمد و گردِ فتنه بر جانم بیخت   عقلم شد و صبر رفت و هوشم بگریخت
زین واقعهٔ هیچ دوست دستم نگرفت   جز دیده که هرچه داشت در پایم ریخت

ولهٔ — ۲۶۸

گر مرده بوم بر آمده سالی بیست   چه پنداری که گورم از عشق تهی است
گر دست بخاکِ من نهی کاینجا کیست   آواز دهم که حالِ معشوقم چیست

ولهٔ — ۲۶۹

ای قبلهٔ هر که مقبل آمد رویت   روی همه مقبلاتِ عالم سویت
امروز کسی کز تو بگرداند روی   فردا بکدام رو نه بیند رویت

ولهٔ — ۲۷۰

از ما همه عجز و نیستي مطلوب است   هستي و توانش ز ما منکوب است
این اوست پدید گشته در صورتِ ما   این قدرت و فعل از آن بما منسوب است

ولهٔ — ۲۷۱

ای در تو نهانها و عیانها همه هیچ   پندار یقین‌ها و گمانها همه هیچ
از ذاتِ تو مطلقاً نشان نتوان یافت   کانجا که توئی بود نشانها همه هیچ

ولهٔ — ۲۷۲

ای با رخت انوارِ مه و حور همه هیچ   با لعلِ تو سلسبیل و کوثر همه هیچ
بودم همه بین چو دُر بین شد چشمم   دیدم که همه توئي و دیگر همه هیچ

ولهٔ — ۲۷۳

خلقانِ تو ای هلال گوناگونند   گاهی چو الف راست گهی چون نونند
در حضرتِ اجلال خیالِ محدسون   کز خاطر و وهمِ آدمی بیرونند

وله — ۲۴۲

سوفسطائي که از خرد بیخبر است   گوید عالم خیالي اندر گذر است
آری عالم همه خیالي است ولي   پیوسته حقیقتی در او جلوه گر است

وله — ۲۴۳

گویند دل آیینه آئین عجب است   در وی رخ شاهدان خود بین عجب است
در آینه روی شاهدان نیست عجب   خود شاهد و خود آینهٔ این عجب است

وله — ۲۴۴

بر شکل بتان رهزن عشّاق حق است   لا بلکه عیان در همه آفاق حق است
چیزی که بود ز روی تقیید جهان   و اللّه که همان روحهٔ اطلاق حق است

وله — ۲۴۵

در هجر و غمم قرار مي باید و نیست   آسایش جان زار مي باید و نیست
سرمایهٔ روزگار مي باید و نیست   یعني که وصال یار مي باید و نیست

وله — ۲۴۶

آنرا که جلال زادگي عادت و خواست   عیب همه مردمان بچشمش نیکواست
معیوب همه عیب کسان مي نگرد   از کوزه همان برون تراود که در اوست

وله — ۲۴۷

روزم بغم جهان فرسوده گذشت   شب در هوس بوده و نابوده گذشت
عمری که ازو دمی جهانی ارزد   القصّه بفکرهای بیهوده گذشت

وله — ۲۴۸

گویم ز غم تو زار و گوئي زرق است   چون زرق بود که دیده درخون غرق است
تو پنداری که جمله دلها دل تو است   نه نه صنما میان دلها فرق است

وله — ۲۴۹

آنرا که فنا شیوه و فقر آئین است   نه کشف یقین نه معرفت نه دین است
رفت او ز میان همی خدا ماند خدا   الفقر اذا تمّ هو اللّه این است

ولہ — ۲۵۰

کردم توبه شکستیش روزِ نخست　　　چون بشکستم نبوده‌ام خواندی چست

القصّه زمامِ توبه‌ام در کفِ تست　　　یکدم نه شکسته‌اش گذاری نه درست

ولہ — ۲۵۱

دنیا بمثل چو کوزهٔ زرّین است　　　گه آب در او تلخ و گهی شیرین است

تو غرّه مشو که عمرِ من چندین است　　　کین اسبِ اصیل مدام زیرِ زین است

ولہ — ۲۵۲

تا در نرسد وعدهٔ هرکار که هست　　　سودی ندهد یاریِ هریار که هست

تا رحمتِ سرما و زمستان نکشد　　　پُرگل نشود دامنِ هرخار که هست

ولہ — ۲۵۳

یارب تو زمانه را دلیلی بفرست　　　نمرودان را پشّهٔ چو پیلی بفرست

فرعونیگان همه زبردست شدند　　　موسیٰ و عصا و رودِ نیلی بفرست

ولہ — ۲۵۴

آسان آسان ز خود امان نتوان یافت　　　وین شربتِ ذوق رایگان نتوان یافت

زان می که عزیزِ جانِ مشتاقان است　　　یک جرعه بصد هزار جان نتوان یافت

ولہ — ۲۵۵

از دردِ نشان مده که درمانِ تو نیست　　　بگذر ز ولایتی که آن زانِ تو نیست

از بیخودی بود که با جوهریان　　　لاف از گهری زنی که در کانِ تو نیست

ولہ — ۲۵۶

چشمم همه اشک گشت و چشمم بگریست　　　در عشقِ تو بی‌چشم همی باید زیست

از من اثری نماند این گریه ز چیست　　　چون من همه معشوق شدم عاشق کیست

ولہ — ۲۵۷

ما عاشق و عهدِ جانِ ما مشتاقیست　　　مائیم ز دردِ عشق تا جان باقیست

غم نقل و ندیم درد و مطرب ناله　　　می خونِ جگر مردمِ چشمت ساقیست

رباعیّات ابوسعید ابو الخیر علیه الرّحمة

(منقول از نسخهٔ بریتش موزیم لندن)

بسم الله الرحمن الرحیم

* رباعی — ۲۲۹

آن عشق که هست جزو لاینفک ما   حاشا که شود بعقل ما مدرک ما
خوش آنکه ز نور او دمد صبح یقین   ما را برهاند ز ظلام شک ما

وله — ۲۳۰

منصور حلّاج آن نهنگ دریا   کز پنبهٔ تن دانهٔ جان کرد جدا
روزی که انا الحق بزبان می آورد   منصور کجا بود خدا بود خدا

وله — ۲۳۱

من دوش دعا کردم و باد آمینا   تا به شود آن دو چشم بادامینا
از دیدهٔ بدخواه تو را چشم رسید   در دیدهٔ بدخواه تو باد آمینا

وله — ۲۳۲

ای کرده غمت غارت هوش دل ما   درد تو شده خانه فروش دل ما
رازی که مقدّسان از او محرومند   عشق تو فرو گفت بگوش دل ما

وله — ۲۳۳

در دیده بجای خواب آب است مرا   زیرا که بدیدنت شتاب است مرا
گویند بخواب تا بخوابش بینی   ای بیخبران چه جای خواب است مرا

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* در جلد ۵ جرنال هذا بابت سنه ۱۹۰۹ میلادی ۲۲۸ رباعیات شیخ ابوسعید ابن ابو الخیر ره مطبوع گردیده بود لهذا شروع این رباعیات از نمرهٔ ۲۲۹ شد *

وله — ۲۳۴

تا درد رسید چشم خونخوار تو را   خواهم که کشد جان من آزار تو را
یا رب که ز چشم زخم دوران هرگز   دردی نرسد نرگس بیمار تو را

وله — ۲۳۵

مهمان تو خواهم آمدن جانانا   میدوای کن ز خاندان بیگانا
خالی کن این خانه ز بس مهمانا   تا ما کس را بخانه در مستانا

وله — ۲۳۶

آن رشته که قوّت روانست مرا   آرایش جان ناتوانست مرا
بر لب چو کشی جان کشدم از پی آن   پیوند چو با رشتهٔ جان است مرا

وله — ۲۳۷

در رفع حُجب کوش نه در جمع کتب   کز جمع کتب نمی شود رفع حُجب
در طیّ کتب کجا بود نشاء حب   طی کن همه را بگو الّا الله و تُب

وله — ۲۳۸

بر تافت عنان صبوری از جان خراب   شد همچو رکاب حلقهٔ چشم از تب و تاب
دیگر چو عنان نه پیچم از حکم تو سر   گر دولت پابوس تو یابم چو رکاب

وله — ۲۳۹

از چرخ و فلک گردش یکسان مطلب   وز دور زمانه عدل سلطان مطلب
روزی پنج که در جهان خواهی بود   آزار دل هیچ مسلمان مطلب

وله — ۲۴۰

گفتار نکو دارم و کردارم نیست   از گفت نکوی(?) بی عمل عارم نیست
دشوار بود کردن و گفتن آسان   آسان بسیار هیچ دشوارم نیست

وله — ۲۴۱

ای خواجه ترا غم جمالی ما هست   و اندیشهٔ باغ و راغ و حرص گاهست
ما سوختگان عالم تجریدیم   ما را غم لا اله الّا الله است

The following enchanting Rubā'īs by Sa'dī and Jāmī (although the former's *qafiyas* are different) are on the strain of Quatrain No 355 of the text

Abu Sa'īd

از باده بروی شیخ رنگ آوردن   ناقوس بکعبه در درنگ آوردن
اسلام بجانب فرنگ آوردن   بتوان - نتوان ترا بچنگ آوردن

Sa'dī

مه را ز فلک بطرف بام آوردن   وز روم کلیسیا بشام آوردن
در وقتِ سحر نمازِ شام آوردن   بتوان - نتوان ترا بدام آوردن

Jāmī

سرخی ز رخِ لعل بسنگ آوردن   وز گُل بگیاه بوی و رنگ آوردن
مقصودِ دل از کامِ نهنگ آوردن   بتوان - نتوان ترا بچنگ آوردن

TRANSLATION

I

To flush with wine the cheek of the Saint,
To introduce the Church bell, after delay, unto the Ka'ba,
To import Islām towards the lands of the Franks
Are possible—but 'tis not possible to have Thee unto the grasp

II

To bring down the Moon from the Heaven towards the turret,
And to transfer the Christian Church from Rome to Asia-Minor,
To celebrate at the time of morn the evening Service
Are possible—but 'tis not possible to entrap Thee

III

To transfer the red colour from the face of the gem to the stone,
And to impart hue and fragrance from the rose to the grass,
To have the heart's desire attained from the jaw of the crocodile

Are possible—but 'tis not possible to have Thee unto the grasp

In the first *stanza* Abu Sa'īd says that it is more possible to introduce the Church-bell—a sign of Christianity—for *adān* (call for prayer)—a sign of Muslim prayer—to Mecca , or to introduce the tenets of Islam to Europe, than to attain the Beloved

In the second *stanza* Shaykh Sa'dī, who flourished during the Crusades, and who was imprisoned by the French Crusaders, hints that it is rather possible to transfer Christianity from Rome to the Holy Land, in Asia Minor, than to attain Thee

In the third Quatrain Mullā Abdu'r Rahmān Jāmī introduces some apparently unattainable and fanciful objects

There can be no doubt that Shaykh Abu Sa'īd ibn Abu'l Khayr's verse inspired the other two poets to imitate him, with what success I leave others to judge

I am reluctant to pursue the inquiry any further, as to the similitude or dissimilitude of the verses of Shaykh Abu Sa'īd's with those of others It is certain that barring a few Quatrains of Shaykh Abu Sa'īd and also of 'Omaru'l-Khayyām, the real authorship of the rest of the Quatrains ascribed to them will never be correctly traced Beautiful as undoubtedly are their Quatrains, there are many poets who have written equally beautiful Quatrains

In conclusion, I beg to tender my obligations to Mr H Beveridge for his kindly procuring for me a copy of the Quatrains from the British Museum, which never lends MSS , and for his many advices and suggestions

1. The same verses are differently worded. One distich or hemistich of a Rubā'ī in one collection is mixed up with that of another. Words and phrases have in the same way been changed and distorted by less intelligent scribes in the second, third, and subsequent copies.

2. In many instances, verses not specifically noted or prefixed by لَا اَدری or لَا اَعلَمُ have been attributed to Shaykh Abu Sa'īd, because they were so Abu Sa'īd-like, though their authorship might be claimed by others.

The Dīwāns of Sa'dī, Khusrau, and Jāmī, the Mathnavīs of Maulānā Jalal'u-d-Dīn Rumī, Farīd'u-d-Dīn 'Aṭṭār, Niẓāmī of Ganja and others were probably collected during the lifetime of their authors. But the tetrastiches of Abu Sa'īd ibn Abu'l Khayr and many other saints, like those, I believe, of Khayyām of Nishāpūr, who was a philosopher and mathematician, stand in a different category. The more bulky is their collection of Quatrains the less genuine they are. Sprenger, in his Oude Catalogue, in noticing the Asiatic Society's copy of Abu Sa'īd's Rubā'iyāt, MS. No. 1398 (New No. O(*a*) 62), remarks that "these of course are not all the Rubā'iyāt of the poet." Such is also my opinion regarding a large number of the Quatrains, which I have traced out among the Rubā'iyāt of other writers.

The text of the Rubā'iyāt copied from the British Museum also contains verses attributed to other eminent personages.

Without making an attempt to determine the authorship of many of the Quatrains contained in the British Museum Codex ascribed to the Shaykh, I was rather puzzled to find some of them attributed to other writers. Unless any one of these Quatrains can be traced to a genuine old Dīwān or Anthology of any poet, and unless also the evidence as to their being collected by or under the supervision of those writers has been fully gone into, we cannot positively say who were their real authors. When such a well-known Dīwān as that of Ḥāfiẓ in the past, or of Hakīm Q'ānī of our own time, may contain poems of others, it is to me a thankless task to search for the genuineness or otherwise of the Quatrains of Abu Sa'īd, who never wrote a word of which with his own pen, or of Khayyām-i-Nishāpūrī, who had hardly time or inclination to collect his masterpieces.

The following among other Rubā'iyāt of the present text are attributed to others:—

No. 289 is attributed to Shāh Sanjān Khāfī (d. 599 A.H.).

No. 295 is attributed to Khwāja Hasan of Qandahār.

No. 392 is attributed to Maulānā Ya'qūb Charkhī (9th century A.H.).

No. 368 is attributed to Shaykh Abu'l Hasan Khurqānī (died 425 A.H.) and also to 'Omar-i-Khayyām of Nishāpūr.

No. 314 is found in Jāmī exactly with a slight variation in

1 2 (چون صبح شود ز اشک زدران می باش) which gives a better meaning It is difficult to suggest who the real author of this Rubā'ī was

It is a well-known fact that when a poet composes a good piece, there arises a host of imitators There are really more imitators, in Persian, than original composers Some of the imitations are so close, that it becomes difficult to say whether the particular verse is the original or an imitation

'Imādī-i-Shahryārī's verses (died about 582 A H) noted below is apparently in imitation of Rubā'ī No 358 of the text and is indeed a beautiful imitation

دریاد و فغان زین فلک آینه گون   کز خاک نجرح بر کشد مسدی دون
ما منتظران روزگاریم کنون   تا خود فلک از پرده چه آرد بیرون

Cf Khayyām's Rubā'ī noted below with No 282 of the text The imitation is so close, that it cannot be definitely stated if it is an imitation or the same stanza with variations

قومی ز گزاف در غرور افتادند   قومی ز پی حور و قصور افتادند
معلوم شود چو پردها بردارند   کز کوی تو دور دور افتادند

Tāju'd-Dīn Ismā'īl Bākharzī's Quatrain quoted by 'Aufī in the Lubabu'-l-Albāb is the same as No 375 of the text, the only variation being in the first line

ابرست که خونبار ندارد غم تو

Amīr Fakhru'd-Dín Mas'ūd Kumānī's Rubā'ī on the same strain is as under—

ای بر تن من نهاده باری غم تو   وی در دل من فگنده باری غم تو
گفتی که مگر غم مدت چونین کرد   آری غم تو غم تو آری غم تو

Cf Shihābu'd-Dīn Ādib-i-Sābir's Rubā'ī (d 540 A H) quoted below with No 311 of the text—

چندان ز فراق در زنانم که مپرس   چندان ز غمت سوخته جانم که مپرس
چندان بگریست دیدگانم که مپرس   گفتی که چگونه چنانم که مپرس

Āfzalu'd-Din-un-Nābiqī's Quatrain is too close an imitation to Quatrain No 306 of the text, and is not very interesting

ای در سر هر کسی ز سودای تو شور   نزدیک تو مفلس و توانگر همه عور
خود با همه در حدیث و گوش همه کر   خود با همه در حضور و چشم همه کور

28

The Lubābu'l-Albāb of 'Aufi attributes this Rubā'i (as it occurs in B M MS with the word دیده for درست in l 2) to Rashidī of Samarqand

Quatrain 83 B M has it thus—

در دوزخ اگر زلف تو در چنگ آید ... از نار و نعیـــم جنّـــم ننگ آید
ور بی تو بصحرای بهشتم خوانـــد ... صحـــرای بهشت بر دلم تنگ آید

Although both the texts convey almost the same sense, the difference in l 2 is considerable

Quatrain 120 In l 3 for شاد باش in A S , B M has سهل باشد, which has very little sense and is probably a clerical blunder سهل باشد means " may be easy " but if read with the context may mean " 'tis easy," but such an archaic use is uncommon

Quatrain 123 This is ascribed to Shaykh Abu Yazid Bistāmi (died in 261 A H) In l 1 for ترب and خورشید, B M has مهر and دلبر respectively Also in l 2 for بر جمله خلق in A S , B M has پس و پیش خلق بس

In the Haft Iqlīm, where the Ruba'i is attributed to Shaykh Abu Yazīd Bistāmi, the words صادق الوعد occur for صادق القول, used both in A S and B M MSS

Quatrain 146 Apparently in l 2 the word طعنه is incorrectly copied in B M MS for کعبه

Quatrain 161 The last two lines in B M are written thus—

من دل بتو داده‌ام برای دل تو * تو دل بکسی مده برای دل من

Quatrain 168 In l 1 for درد in A S , B M gives چرخ [Note In the Society's Edition an و is left out in print after درّ in l 3]

Quatrain 176 This Ruba'i is quoted in the اسرار التوحید فی مقامات الشیخ ابی سعید which as well as the B M copy has ز for تو in l 1 A S L 2 in B M has با خورده می وصل تو مستی کم کن, but A S tallies with the Asrar'ut Tauhid

Quatrain 190 In l 2 for مهر B M has دل

Quatrain 193 In l 3 for دگران B M has همه کس

The former is rather preferable as the same word occurs twice, once in l 3, and again in l 4 in B M

Quatrain 197 رسادی in B M for سنائی in A S is incorrect, and probably a clerical error

Quatrain 207 The difference in B M is great The Quatrain as written there is as follows —

در کوی تو میدهند حالی بحسوی   حالی چه بود کـه کاروانی بحسوی
از عشق تو یک جو بجهانـی ارزد   این چیست که مائیم جهانی بجوی

Quatrain 212 L 2 in B M is rendered as آنرا چه کنم که نیس کاوردارى, and in l 3 نمار is put down for سجود

I have done with the variations in the Rubā'iyāt that are common in both the collections, and have been excluded from the present text

In the Preface to the Rubā'iyāt, already published in the J A S B for 1909, I had stated my belief that owing to the ab sence of a complete text of the Rubā'iyāt no complete collection of the same was issued from the European Press Since the above was written, I am convinced that neither the Quatrains already printed nor those now being printed can be said to be a complete collection of Shaykh Abu Sa'id ibn Abu'l Khayr's verses As a scholar and Ṣūfi of great reputation, he had occasion to discourse on various topics, all leading to the mystic theme—the Doctrine of the Unity of Divine Being In the course of his musings and communions with the Eternal Soul, and sermons to the selected circle of disciples, he used to improvise verses in Arabic as well as in his native Persian by way of illustration or emphasis Sometimes he would utter a whole *Tetrastich* or ode, at another, only a distich or a hemistich Not a poet who is judged by the number of his verses, but a poet of poets who would either utter his own or other's verses, appropriate to the theme of his discourse, to emphasize his inner thoughts regarding life, soul, and esoteric meanings of the holy-writs The *Asrār'ut Tauhīd fi Maqāmāti'sh Shaykh Abī Sa'īd*, and also the *Hālāt o Sukhanān-i-Shaykh Abu Sa'īd* and other books have fortunately preserved for the student numerous instances of the Shaykh's utterances, which if carefully studied will give the inquirer an insight into the inner life of the man

Such being the state of his verses, which I daresay he composed off-hand, not with a view to their publication to the world, it is rather fortunate that students of antiquities, now and then, come across a few Quatrains of the saint Some students, some scholarly disciples, probably committed to memory, or noted in their *bayāz* or memoranda, such of the Quatrains or other verses of the saint that interested them In this way, and in this way only, have these priceless pearls come down to posterity But this mode of collection of the verses has many drawbacks

No 65 occurs twice in the B M Collection In the first line of it the word حیران is wrongly copied as حبران

In some of the other Quatrains minor variations occur, excluding such variations as the same scribe would commit if he were to write the same verse or passage more than once, *e g* این and وین , ای and وی , از and ور etc I need only mention the following variants

The British Museum MS is indicated by B M , and the Asiatic Society of Bengal's MS as already published in the Journal for 1909 by A S

Quatrain 17 of A S , line 2, runs as—

شیرین سخنی که شهد در شکّر اوست

In B M it occurs as

شیرین دهنی که شهد در پیکر اوست

Quatrain 25 In the first line of A S for سر تا سر the B M has اندر همهٔ , in the second line for برو in A S the B M has در او in the fourth line B M has غمت for غمش in A S

Quatrain 69 of A S text has for *qāfiyās* تنگی جنگی - سنگی but B M has عاری - کاری - خاری It appears that the disciples of the Shaykh in commiting the following two quatrains into memory mixed up the words and *qāfiyās* of one Rubā'i with those of the other , or it may be that the Shaykh himself used different rhymes on different occasions

They are copied below for the purpose of comparison

No 25, A S

سر تا سر دشت خاوران سنگی نیست   کز خون دل و دیدهٔ برو رنگی نیست

در هیچ زمین و هیچ فرسنگی نیست   کز دست غمش نشستهٔ دلتنگی نیست

B M

اندر همهٔ دشت خاوران سنگی نیست   کز خون دل و دیدهٔ دراو رنگی نیست

در هیچ زمین و هیچ فرسنگی نیست   کز دست غمت نشستهٔ دلتنگی نیست

No 69, A S

اندر همهٔ دشت خاوران سنگی نیست   کش با من و روزگار من جنگی نیست

با لطف و نوازش وصال تو مرا   در دادن صد هزار جان تنگی نیست

B M

اندر همه دشت خاوران خاری نیست   کش با من و روزگار من کاری نیست
با لطف و نوازش وصال تو مرا   در دادن صد هزار جان عاری نیست

In Professor Valentine Zhukovski's edition of the Asrār'ut Tauhid fi Maqāmat'ish Shaykh Abi Sa'id the latter Quatrain is the same as in the B M Manuscript, only the former has جانا بزمین for اندر همه دشت of the latter

Quatrain 32 Lines 1 and 2 in A S edition run thus —

از کفر سر زلف وی ایمان میریخت   و گوش و لبش چشمهٔ حیوان میریخت

The position of the lines is reversed in B M thus —

از نوش لبش چشمهٔ حیوان میریخت   وز کفر سر زلف تو ایمان میریخت

If تو in l 2 which is not quite accurately used, be changed into او, the B M text is preferable

The words گوش و لب in A S's text is meaningless of No 49 A S

L 4 in B M is میرفت و ز خاک مقدمش جان میریخت for میرفت و سرِ با قدمش جان میریخت in A S

Quatrain 45 Ls 1 and 2 in A S run thus —

از گل طبقی نهاده کین روی منست   وز مشک خطی کشیده کین موی منست

B M has —

گل بر طبقی نهاده کین روی منست   بر شب گرهی نگاده کین موی منست

The first line (with گل بر طبقی) is nice, but the second line (with بر شب گرهی نگاده) has a far-fetched meaning

Quatrain 58 In lieu of l 2 in A S, B M has ای رازِ رزی پیشوائی بفرست, and in l 3 for بیچاره in the former B M has دلخسته, and in l 4 for رحمی in A S, B M. has لطفی

Quatrain 70 The B M has the Rubā'i in the form of a tarāna, thus —

چشمی دارم همه پر از صورت دوست   با دیده مرا خوش است چون دوست دروست
از دیده و دوست فرق کردن نه نکوست   یا اوست بجای دیده یا دیده خود اوست

45. The Rubā'īyāt of Abu Sa'īd ibn Abu'l Khayr.

(No II)

Edited by MAULAVĪ 'ABDU'L WALĪ

In a late issue of this Journal (Vol V, No 11 [N S], for December, 1909, pp 421—456) I published 228 Quatrains of Shaykh Abu Sa'id ibn Abu'l Khayr from the only manuscript of the Society, No 1398 old (62 O(a) new) With a few exceptions, all the Rubā'īyāt were correctly published from sources noted in the preface

After the publication of those verses Mr H Beveridge, C S (Retd), informed me of the existence, in the British Museum, of a copy of the Quatrains of the saint At my request Mr Beveridge was kind enough, with the permission of the Museum authorities, to send me a transcript of the Quatrains made by a Persian medical student now residing in London The British Museum MS Add 7822 is noted in Rieu's Catalogue, Vol II, page 738*b* This MS and the Rubā'īyāt of Sahābi, Mahvi of Ardabīl and of Bābā Afzal-i-Kāshi are bound in the same volume The MS of Abu Sa'id's Quatrains was written in A H 1065 (A D 1653)

I have compared these Quatrains with those published in the Journal of the Asiatic Society of Bengal Like the Society's MS, the British Museum MS includes many well-known Quatrains commonly ascribed to others The B M collection contains here and there certain words and phrases which *primâ facie* are inaccurate. These I have removed as far as possible by collating with certain biographies of the saint A few Quatrains are common in both the MSS and the rest are new or not quite similar I have arranged the latter alphabetically according to the last letter of the distiches and have numbered them consecutively, commencing from No 229, as the previous edition of the Quatrains ended with No 228

Twenty-two of the Quatrains are common or almost similar in both, and they have been excluded from the present text [1] The following Rubā'īyāt already published in the Journal, A S B, are also to be found in the British Museum Codex, Nos 17, 25, 28, 32, 45, 58, 65, 69, 70, 83, 120, 122 123, 146, 161, 168, 176, 190, 193, 197, 207, 212 Of these Quatrains

[1] A few Qat'as and Quatrains written on the margin of the MS have also been excluded